

The Signs of the Times, vol. 15

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Ellet Joseph Waggoner

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1889

January 7, 1889

“Front Page” The Signs of the Times, 15, 1.

E. J. Waggoner

The Rome correspondent of the New York *Observer* writes to that journal that the denizens of the eternal city are jealous of the influence of the Jesuits in the councils of the Papacy. This powerful society in many cases has gained possession by intrigue or influence of the property belonging to the suppressed Brotherhoods, all the priests are left in their poor and unhealthy abodes and are expected to save the masses and attend the funerals for small pay. Every new house opened or new privilege accorded to the Jesuits arouses the jealousy of the lower clergy. *SITI January 7, 1889, page 1.1*

The *Evangelist* of December 13 has an article on Christianizing New York City, in which its call is not for means and churches, but men. It says: “The work to be done is of a sort for which our city pastors in general are wholly unfitted.” “What is needed here is that divine power of sympathy, in the presence of which all distinctions are nothing. That is the magnetism which flows like an electric current from heart to heart.” Emphatically true. And why are not just such men needed in the great churches? Would Jesus of Nazareth be so highly educated and trained that he could not go out and preach to the poor? Or would he need a “professional education” in order to meet the demand in our great and popular temples, called churches? What is needed by the world is converted men, men converted to Christ in his truth, both in the great churches and in the mission hall. *SITI January 7, 1889, page 1.2*

At the Washington Convention of the National Sunday Association, the chairman, Col. Elliott F. Shepard, said that he was “glad to welcome the Roman Catholics in any work in which they could be induced to join.” Some will be moved to ask whether the Sunday movement is a Protestant movement or not. If it is Protestant, then

is there any difference between Protestant and Catholic? If professed Protestants are glad to welcome Roman Catholics in any work in which they can be induced to join, do they not thereby cease to be Protestants? We commend to those who are courting Roman Catholic influence and help, the following editorial utterance from *America*, under the date of December 6, 1888:-*SITI January 7, 1889, page 1.3*

“If anyone believes that there has come a change over the policy and purposes of the Vatican, because the Pope indorses the President’s Thanksgiving proclamation, he must forget the model of the church, *Semper idem*, and that history proves that Rome never changes. It modifies its means, but it never surrenders its aims. It stoops to conquer. Woe to the republic which accepts its patronizing condescension as significant of approval of republican institutions!”*SITI January 7, 1889, page 1.4*

The Russian mission to the Vatican has obtained from the Pope important concessions. Leo sanctions the deportation of Bishop of Vilna to Siberia, accepts Government candidates for certain important positions in the Roman Church in Russia, and consents to the use of the Russian language in the Catholic Churches in that country. The concessions are thought to be due to the French influence.*SITI January 7, 1889, page 1.5*

The *Jewish Times and Observer* thinks “that Judaism has a great mission before it,” but it concludes that “if a part of that mission is to transform the Jewish Sabbath [Sabbath of Jehovah] into Sunday services we think the slower the progress the better it will be for Judaism.” And we say, *Amen*. One of the hopeful signs to Protestants that the Jews are soon to embrace Christianity is that many no longer keep the Sabbath, and now hold Sunday services. If conversion to Christianity means the transgression of a single command of God’s holy law, deliver the Jews for Christianity. But it does not mean this. Christ died to redeem man, not only from sin (*Matthew 1:21*), but from sinning (*Titus 2:14; 1 John 2:6; 3:6*); and sin is the transgression of the law. *1 John 3:4; Romans 7:7*. If the Jews are to be converted, or are to make progress, it will not be in the direction of violation, but observance, of God’s law; and God’s law can only be observed through the grace of Christ.*SITI January*

On the 24th ult. the Pope delivered an address to the Sacred College, which is said to have been unusually violent and bitter. The “great infallible” said that he was thankful for the blessing that had come to him on the occasion of his jubilee, but he complained bitterly of the treatment which the Papacy has received from the Italian Government. He said, “The whole world sees and what a painful situation I am placed.” Again in referring to hostile acts of the Italian Government, he said, “One can only ask, How far will they go?” “At the present time,” says the dispatch, “a systematic war is being waged. Even the person of the Pope is exposed to the threats of the mob.” The fact that the bishops in other lands are laboring for the restoration of the Pope’s temporal power was referred to as showing that the interests of the whole Catholic Church are bound up in the cause of the Papacy. *SITI January 7, 1889, page 1.7*

It is evident that not only the Pope, but the whole Catholic world, is terribly in earnest in urging the restoration of the temporal power of the Papacy, and indications are by no means lacking which show that Leo’s frequent bids for active sympathy are not in vain. With only two exceptions, all the great powers of the world have virtually acknowledged the Pope as a civil ruler, and it would not be a matter of surprise at any time if a majority, if not all of them, were to unite in demanding of Italy practical recognition of the political “rights” of the supreme pontiff. The Papal head of the great beast of *Revelation 13:1* has been “as it were wounded to death,” but the deadly wound will be healed, and “all the world shall wonder after the beast.” *Verse 3. SITI January 7, 1889, page 1.8*

“A Solemn Question” The Signs of the Times, 15, 1.

E. J. Waggoner

If your probation should close this very hour, would it be well with your soul? If you were told that in an hour your case would be forever decided, would it arouse consternation in your breast? Would you want to take back those hasty, impatient words that you spoke this morning? Would you tremble to think of the Judge finding you committing the act which he did last night, or are even now

contemplating? If so, then you are in a dangerous condition, for you know not but this may be your last hour. There will come a last hour for you, and you have no warrant that it will be different from the present. How necessary, then, that we ever live in the light of God's countenance. What a blessing to the world such a life would be. "Blessed is that servant whom his Lord when he cometh shall find so doing." *SITI January 7, 1889, page 1.9*

Talents are nurtured best in solitude, but character on life's tempestuous sea. *SITI January 7, 1889, page 1.10*

"Confidence toward God" The Signs of the Times, 15, 1.

E. J. Waggoner

"My voice shalt thou hear in the morning, O Lord; in the morning I will direct my prayer unto thee, and will look up." *Psalms 5:3*. Thus wrote the psalmist David in the innocence and integrity of his soul. He could not have written thus if he had not been able to write as in *verse 1*: "Give ear to my words, O Lord; consider my meditation." Looking up is a sign of hope and courage, and of a clear conscience. The guilty child hangs its head, and the criminal is afraid to look the officer of law in the face. Thus Ezra, when identifying himself with his people, said: "I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head." *Ezra 9:6*. But the man whose heart is pure, whose thoughts are of God, and who meditates in his law day and night, can look up, not in self-confidence, but in the strength of Christ. "But thou, O Lord," says David, "are a shield for me; my glory, and the lifter up of mine head." *Psalms 3:3*. He whose heart is free from guile may look up, and he shall behold the beauty of the Lord, for the pure in heart shall see God. *SITI January 7, 1889, page 1.11*

"Look Up" The Signs of the Times, 15, 1.

E. J. Waggoner

The Lord does not want people to look down. If they do, like Bunyan's man with the muck rack, they will see only the straws, the sticks, and the rubbish of earth, and not the crown that is above

them. God is in Heaven; but that which is of the earth is earthy. By beholding we become changed. So then if we look down, we become groveling in our disposition; if we look up, we may behold the glory of the Lord, and be changed into the same image. Here is an argument against despondency. The discouraged despondent man hangs his head. But when he does that he can see only himself, and so he adds to his despondency. Not only so, but by beholding only that which is imperfect, he becomes more and more assimilated to that which is imperfect. Satan makes an easy prey of the doubting, despondent man. How much better to say with the psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." *Psalm 121:1, 2*. Besides this we are expressly enjoined to look up at this time. After speaking of the signs of his coming, Christ said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." *Luke 21:28*. Who are living so that they can daily rejoice in hope of the glory of God? *SITI January 7, 1889, page 1.12*

"The Christian's Lever" The Signs of the Times, 15, 1.

E. J. Waggoner

Archimedes is quoted as saying: "Give me a place on which to rest my lever, and I will move the world." But the Christian has a lever that is infinitely greater than that, for it will move not only the earth, but heaven also. And he has a place on which to rest, too. The lever is faith, and its resting-place is the throne of the eternal God. Hear what David says of the time when he was in deep trouble, and cried unto the Lord. "He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." "He sent from above, he took me, he drew me out of many waters." *Psalm 18:9, 10, 16*. Read *verses 1-19*. Truly "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." *Deuteronomy 33:26*. *SITI January 7, 1889, page 1.13*

"The Penalty Eternal" The Signs of the Times, 15, 1.

E. J. Waggoner

In a letter recently received, a clergyman in Nebraska intimates that he has objections to the doctrine that “the penalty of the transgression of the moral law is not eternal,” seeming to have the idea that we hold to that view. We are happy to say that we do not believe any such doctrine; and we hope he never will believe that the penalty for sin-the transgression of the moral law-is not eternal. If he now believes that the penalty is eternal, he is correct, but he may be in error as to what that penalty is. However, the Bible is very plain on that point, as a few texts will show. First we quote the Saviour’s words in *Matthew 25:46*:-*SITI January 7, 1889, page 1.14*

“And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal.”*SITI January 7, 1889, page 1.15*

This is plain. The word “everlasting” is from the same Greek word as “eternal,” in the same verse, and the statement shows that the punishment of the wicked and the reward of the righteous will be of equal duration. Now read what this punishment of the wicked is to be. The apostle Paul says that-*SITI January 7, 1889, page 1.16*

“The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be *punished with everlasting destruction* from the presence of the Lord, and from the glory of his power.” *2 Thessalonians 1:7-9*.*SITI January 7, 1889, page 1.17*

These two texts are sufficient to decide the matter. In addition we quote the words of Paul: “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”*Romans 6:23*. The penalty for the transgression of the law is death, and that death, when once inflicted, will be as lasting as the Government of God. This follows from the fact that the day of grace will then have passed. There will be no more pardon for sin, and so of course those upon whom the death penalty is inflicted, must rest under it forever.*SITI January 7, 1889, page 1.18*

The popular error concerning the punishment of the wicked lies in the supposition that it consists solely of torment. But that is a

mistake. The wicked are likened to “the chaff which the wind driveth away” (*Psalm 1:4*), and we are told that Christ will “*burn up* the chaff with unquenchable fire.” *Matthew 3:12*.SITI January 7, 1889, page 1.19

It is not in the nature of man to exist eternally in the midst of fire; but the wicked are to be cast into a lake of fire. *Revelation 21:8*. The psalmist says of the Lord: “A fire goeth before him, and burneth up his enemies round about.” *Psalm 97:3*. And again: “But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” *Psalm 37:20*. The prophet Nahum also says of the wicked: “For while they be folden together as thorns, and while they are drunken as drunkards, they shall be *devoured* as stubble fully dry.” *Nahum 1:10*.SITI January 7, 1889, page 1.20

That there will be torment and anguish in connection with the punishment of the wicked would naturally follow from the fact that fire is to be the agent of their destruction. Not only so, but the apostle Paul expressly declares that God will render “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.” *Romans 2:8, 9*. But this tribulation and anguish is not the sum of the punishment of the wicked, for the same apostle declares, as already quoted, that it is to be everlasting destruction. When the penalty is death, a man may suffer greatly in dying, but it cannot be said that he has received his punishment until death ensues. And when death shall have taken place in the case of the finally impenitent, it will be everlasting. “They shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lord of hosts.” *Jeremiah 51:7*. “They shall be as though they had not been.” *Obadiah 16*. W.SITI January 7, 1889, page 1.21

“Praise Ye the Lord” The Signs of the Times, 15, 1.

E. J. Waggoner

It is recorded but once that the apostle Paul sang. And that instance was not such an one as would naturally inspire song. It was not after a pleasant, happy, unmolested meeting, or at the social board, or to while away weary hours; it was in the dark, damp, cold prison

cell, with back ridged and raw from lashes, and feet fast in the stocks-a position most intolerable. The feet must be elevated to be put in the stocks, and the only easy position is to lie down. But Paul and Silas were deprived of any rest even in this way; for their backs were sore from the beating. But prayer brought a greater victory than was wrought by Samson's strength; faith claimed the promise, and the wearied prisoners "sang praises unto God." The grace and peace of God swallowed up all the pain and unpleasant surroundings.*SITI January 7, 1889, page 1.22*

Paul's great Prototype, for whom he suffered joyfully, is recorded as having sung but once. And when was that? on the mount of transfiguration? or after his resurrection? No; it was just before his betrayal, just before the agony of Gethsemane, just before the darkness of the cross. And Jesus knew that the sufferings were before him; yet with faith in that Father who was too wise to err, too good to prove unkind, he could sing: "Praise ye the Lord." "The Lord is my strength and my song, and is become my salvation." "O give thanks unto the Lord; for he is good; because his mercy endureth forever,"-expressions found in *Psalms 113 to 118*, which were sung on paschal occasions. If there was more praise to "Him from whom all blessings flow," there would be greater blessings. "Whoso offereth praise glorifieth me," saith the Lord. Truly "it is good to sing praises unto our God."*SITI January 7, 1889, page 1.23*

"A Servant of Jesus Christ. *Romans 1:1*" The Signs of the Times, 15, 1.

E. J. Waggoner

There are some words and expressions which, by their very frequency of occurrence, make but little impression upon us. We are so familiar with them that we read them and speak them as a matter of course, scarcely thinking that they have any meaning. One such expression is that which begins the epistle to the Romans, "Paul, a servant of Jesus Christ." Two other of Paul's epistles, the one to the Philippians, and the one to Titus, as also Peter's second letter and the epistles of James and Jude, begin in the same way, and in other places the apostles style themselves, or are styled, the servants of God and of Christ. The prophets, also, and Old Testament worthies, as Moses, Joshua, etc., are called

servants of God. That this is more than a catch phrase, and that it is of the deepest significance, will be apparent as we study it. *SITI January 7, 1889, page 1.24*

The Greek word which is translated “servant” in these instances is *doulos*, *doulos*, and is defined by Liddell and Scott as “properly a *born bondman, or slave.*” It was the regular Greek word for a slave, and was often used of the Persians and other nations subject to a despot. The Revised Version has “bond servant” in the margin of *Romans 1:1*, as the equivalent of the word rendered “servant.” *SITI January 7, 1889, page 1.25*

We may accept the word, “slave,” therefore, as the one which the apostle uses to show the completeness of his subjection to Christ. We have, therefore, only to study the condition of a slave, to know not only how Paul regarded himself, but how all who really serve God must hold themselves. *SITI January 7, 1889, page 1.26*

A slave is one who is the entire property of another. He cannot dispose of his time nor his actions as he will, but only as his master directs. Neither can he hold property in his own right. His strength is his master's; and if he earns anything, that which he receives belongs to his master. In the days of American slavery, negroes were often hired out to men who were not their masters, and often they earned large wages, but not a cent of it could they call their own. When their master bought them, they brought no property of their own, and all that they could expect for their service was enough to sustain life. Their time and strength were as absolutely their masters as were those of the horses with which they worked. *SITI January 7, 1889, page 1.27*

Now compare this with what we find set forth in the Scriptures as the proper condition of Christians, who are servants of Christ. Says the apostle Paul: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.” *1 Corinthians 6:19, 20*. Notice the completeness of the subjection. We are not our own, and therefore we cannot have a word to say as to what we shall do. The will of God, and his glory, is to direct us in everything.

So the apostle says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." *1 Corinthians 10:31.SITI January 7, 1889, page 1.28*

But there is another thought suggested by the word "slave," as applied to Christians, and that is that they have been reduced to servitude from a previous condition of rebellion. Although, as the Lexicon says, the Greek word for "slave" signifies "a *born bondman*," it is a fact that by natural birth no person is a servant of God. By nature we are all the children of wrath. Paul classes himself with us when he says: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." *Titus 3:3*. And in another place he thus contrasts the different kinds of servitude in which men may live:-*SITI January 7, 1889, page 1.29*

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." *Romans 6:16-18.SITI January 7, 1889, page 1.30*

Before any man becomes the born bondman of Christ, he has to be born again. But this new birth implies a previous death, and that death is by crucifixion. See *Galatians 2:20*. Now crucifixion was a form of punishment inflicted on only the worst class of men, and its use as applied to those who thereby become Christ's, shows a previous condition of rebellion. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." *Romans 8:7*. The words of the Lord to Isaiah, concerning the people of Israel, describe the condition of all men by nature:-*SITI January 7, 1889, page 1.31*

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord." *Isaiah 30:8, 9.SITI January 7, 1889, page 1.32*

From this rebellious state we are brought into the condition of servants. As it has aptly been expressed, we capitulate, and accept the terms of peace. We become subject to God. The word “subject” or “subjection” carries with it also the relation which we should sustain to God. It comes from two Latin words meaning “under the yoke,” and is derived from the Roman custom of erecting a yoke and causing those whom they had conquered in battle to pass under it, as a token of their complete surrender. This ancient custom also explains the act of David, in putting the men of Rabbah “under saws, and under harrows of iron, and under axes of iron,” and making them pass through the brick kiln. *2 Samuel 12:31*. It was the same as making them pass under the yoke, as a token of their being his servants. So Christ calls us to, “Take my yoke upon you.” Taking the yoke of Christ upon us is to yield ourselves completely to him, for him henceforth to rule every act and every thought. As Paul expresses it, it is “bringing into captivity every thought to the obedience of Christ.” *2 Corinthians 10:5*. *SITI January 7, 1889, page 1.33*

Right here it should be noticed that true service to Christ is willing service. We are his bond-servants, brought into captivity to him, but it was love that bought us, so that we gladly submit. As Olshausen says of Paul: “He had been overcome by the redeemer, conquered and subdued by his higher power. But as one not merely outwardly conquered, and still disposed to resist, but inwardly subdued, Paul had at the same time become a willing instrument for executing the purposes of the Lord as an apostle.” *SITI January 7, 1889, page 7.1*

Moreover, although the word rendered “servant” signifies one subject to a despot, that only indicates the completeness of the control which God has over those who are truly his servants, but does not carry with it any idea of degradation. It makes a vast amount of difference to whom one is a servant. The servant of a poor, ignorant, coarse man would be a most abject creature. The slave of such a monarch as Nebuchadnezzar might be a high officer of State. So to be a servant of the Most High God is the highest honor that any creature can have in the universe. Angels in Heaven, that excel in strength, do his commandments, hearkening unto the voice of his word, and are glad to declare themselves only fellow-servants with those who on earth are wholly devoted to

Again, the slave of Christ is the only free man in the world. Paul says: "For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men." *1 Corinthians 7:22, 23*. David says: "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." *Psalms 116:16*. Here we have bondage and freedom. The man out of Christ is an abject slave; he is "holden with the cords of his sins." But the moment he yields himself unconditionally to Christ to be his servant, the body of sin is destroyed, and henceforth, if he continues to be the Lord's servant, sin has no more dominion over him. He is free to do right. His bondage is the bondage of love, and he finds the yoke easy.*SITI January 7, 1889, page 7.3*

The Lord will not accept divided service. He will not go into partnership with the devil, each having an equal share in a servant. A man must be wholly the Lord's, or he is not the Lord's at all. Says Christ: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." *Matthew 6:24*. If, then, we have given ourselves to the Lord as his servants, and then seek in anything to please ourselves only, we rob him of service which is his due. Our strength, both of mind and body, belongs to the Lord, for he says:-*SITI January 7, 1889, page 7.4*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." *Luke 10:27*, with *verse 28*.*SITI January 7, 1889, page 7.5*

Now suppose a man indulges a habit which destroys his strength of body and vigor of mind; he is not then the Lord's slave; he is the slave of sinful indulgence. One man eats more than is good for him, more than he needs. He does so, simply because the food tastes good. That extra quantity of food, instead of increasing his strength, is a tax upon it. Strength that he should have to devote to the Lord is perverted to the service of appetite. Now it matters not what that man's profession may be, he is not the bond-servant of Christ. If he were, he would glorify God in eating and drinking, as well as in

every other act of life.*SITI January 7, 1889, page 7.6*

Here is a test by which we may settle every question as to the lawfulness or unlawfulness of an act: Will it glorify God? If it will it is not only lawful but necessary. The man who is honest with himself before God in this question can settle which things are unlawful for him, and how far he may go in things that are necessary, as in eating and drinking.*SITI January 7, 1889, page 7.7*

“But what a hardship,” says one, “to be obliged to rein ourselves up to such a test.” Well, that depends on whether or not we are really the *slaves* of Christ; whether or not we have willingly, gladly capitulated, accepting his terms, and yielding to his service. If we have, then it is not a task to inquire what will be to his glory, and to do it. We have yielded to him because in his infinite love and mercy he has enabled us to see that there is more to be desired in his service than in our own; and we have made his will our own. He has made us new creatures, giving us a new heart, and new purposes, so that when we do his will we are simply doing our own, for his will is ours, and our will is his.*SITI January 7, 1889, page 7.8*

“But suppose our will is His, and we have only one longing, supreme desire, namely, to do his will and glorify Him, how can we always do it?” That is answered in the very fact that we are his, wholly his. We are not our own, but have resigned ourselves into his hands as simple instruments of his will. We have no power in ourselves, but he has all power, and can make us what he wishes. And here comes in the encouragement of the thought that we serve a mighty Master, one against whom all the powers of earth and hell combined can do nothing. So when the fierce temptation arises, when the infirmity of the flesh would cause us to fall, we, having the mind of our Master, to hate sin, flee to him for strength, and his strength does what our weakness cannot.*SITI January 7, 1889, page 7.9*

What comfort in the thought that the whole thing is comprised in simple submission to God. “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” *Romans 6:13*. God wants us to live holy lives; he has shown the strength of his desire for us to be delivered

from evil, by giving his Son to die for us. And since God has such an infinite longing for us to be free from sin, and has such infinite power to accomplish his desires, what can hinder the accomplishment of those desires, if we but yield ourselves to him? No matter how fully we may have been the servants of sin, we now, having become servants to God, are made free from sin, having our fruit unto holiness, and the end everlasting life. *Romans 6:22.SITI January 7, 1889, page 7.10*

No wonder that Paul was able to accomplish such wonderful things. He was the Lord's slave, wholly and without reserve, and the Lord simply worked through him. Even while the most conscious of his own weakness, he could say: "I can do all things through Christ which strengtheneth me." *SITI January 7, 1889, page 7.11*

God is not partial; he is no respecter of persons. He is as ready to strengthen us with all might, according to his glorious power, as he was the apostle Paul. And so no matter what our inherited or acquired weakness, we may be kept by the power of God through faith unto salvation; and when that salvation is revealed, we may be sealed as his servants, to see his face, and stand before his throne, serving him day and night in his temple. Glorious service! Who would not prefer that to the poor, miserable service of self? W. *SITI January 7, 1889, page 7.12*

"Narcotized by Sin" The Signs of the Times, 15, 1.

E. J. Waggoner

In discussing the fact of the non-church attendance of the masses the *Occident* says:-*SITI January 7, 1889, page 7.13*

"The masses on this coast do not attend church because *fear* is not awakened in them. It is in them as sure as conscience is in them, but it is not aroused. It is narcotized by long sinning and insidious unbelief." *SITI January 7, 1889, page 7.14*

This is the exact truth, and is only giving in other words the reason which we assigned a week or two ago, namely, that people do not attend church because of a lack of interest in spiritual things. The

Occident says, too, that the consciences of the people are becoming more stupid, but that they “can be aroused.” No doubt they could be *aroused*, but the question is, Will they be? There is small ground for hoping that such will be the case. Nothing can arouse consciences narcotized by sin except the plain, cutting truths of the word of God, and as the time has come when men will not endure sound doctrine, but having itching ears are heaping to themselves teachers after their own lusts, the probability of there being any general arousing does not seem very great. *SITI January 7, 1889, page 7.15*

“Institutions Versus Individuals” The Signs of the Times, 15, 1.

E. J. Waggoner

“We want a Sunday law to protect Christians in their worship on that day,” is one of the utterances often heard from National Reformers. It is done to catch the popular favor; for all know that Christians are thus protected now. What State is there in all this commonwealth that does not have laws for the protection of its subjects in their religious worship? Where are Sunday congregations broken up by the lawless without laying themselves liable to heavy penalties? There is quite a difference between protecting the individual who observes an institution and protecting the institution which he observes. All have a right to the first protection. It is the Government’s duty to grant it. It is a mere question of equal rights. But if it is the duty of the Government to protect one religious institution of its subjects, it is its duty to protect all; and thus would follow inextricable confusion; for the number of the institutions is legion, and their name, Babel. We would have transubstantiation, consubstantiation, and real presence, and the symbolic view of the eucharist all legalized by the Government. Immersion and sprinkling and pouring would all be baptism by law. The first day and seventh day would both be legal Sabbaths. But no, this would never do; for the overwhelming majority of the Christians of “the land” “demand the legal protection of but one day, and that the first day of the week.”—*Rev. C. M. Westlake, of N.Y.* That is just what the clamor for protection to religious institutions means,—the protection of “me and mine,” the equal rights of—a “majority of Christians.” Rome believed in the equal rights of Romanists. The Puritans believed in

the equal rights of Puritans. And the religious rights and liberty promised those who may dissent from the authorized code of the future, is of the same merciful character which Rome extended to heretics, and Puritans to Quakers.*SITI January 7, 1889, page 8.1*

“The Sabbath-School. Resisting the Truth” The Signs of the Times, 15, 1.

E. J. Waggoner

**Old Testament History.
(Lesson 3. January 19, 1889.)**

(Concluded.)

1. Relate what we have already learned of the work of Pharaoh's magicians.*SITI January 7, 1889, page 9.1*

2. What have we learned that they could not do?*SITI January 7, 1889, page 9.2*

3. What was the second plague that was brought on the land of Egypt?*SITI January 7, 1889, page 9.3*

4. When plague was stayed, did Pharaoh keep this promise?*SITI January 7, 1889, page 9.4*

“And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.”
Exodus 8:12-15.SITI January 7, 1889, page 9.5

5. What was the next plague?*SITI January 7, 1889, page 9.6*

“And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became

lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.” *Verses 16, 17.SITI January 7, 1889, page 9.7*

6. Could the magicians repeat this miracle?*SITI January 7, 1889, page 9.8*

“And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.” *Verse 18.SITI January 7, 1889, page 9.9*

7. What were they forced to acknowledge to Pharaoh?*SITI January 7, 1889, page 9.10*

“Then the magicians said unto Pharaoh, This is the finger of God.” *Verse 19, first part.SITI January 7, 1889, page 9.11*

8. In so saying, what did they virtually admit concerning their own work?*SITI January 7, 1889, page 9.12*

9. What does Paul say will be the character of men in the last days?*SITI January 7, 1889, page 9.13*

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.” *2 Timothy 3:1-4.SITI January 7, 1889, page 9.14*

10. Among what people will this wickedness exist?*SITI January 7, 1889, page 10.1*

“Having a form of godliness, but denying the power thereof: from such turn away.” *Verse 5.SITI January 7, 1889, page 10.2*

11. What will this sort of people do?*SITI January 7, 1889, page 10.3*

“For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever

learning, and never able to come to the knowledge of the truth.”
Verses 6, 7.SITI January 7, 1889, page 10.4

12. How will they resist the truth?*SITI January 7, 1889, page 10.5*

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.” *Verse 8.SITI January 7, 1889, page 10.6*

13. What other prophecy have we of miracles to be wrought for the purpose of deceiving?*SITI January 7, 1889, page 10.7*

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” *Revelation 13:13, 14.SITI January 7, 1889, page 10.8*

14. What did the Saviour say on this point?*SITI January 7, 1889, page 10.9*

“For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” *Matthew 24:24.SITI January 7, 1889, page 10.10*

15. By what agency are these lying miracles wrought?*SITI January 7, 1889, page 10.11*

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” *Revelation 16:14.SITI January 7, 1889, page 10.12*

16. What name is given to those who in this age do the work which the ancient magicians and sorcerers did? *Ans.-Spiritualist mediums.SITI January 7, 1889, page 10.13*

17. Is there now any indication that the deceptions of Spiritualism

will find a place among those who profess godliness? See notes.*SITI January 7, 1889, page 10.14*

18. What does Paul say of those who shall resist the truth by their lying wonders?*SITI January 7, 1889, page 10.15*

“But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.” *2 Timothy 3:9.SITI January 7, 1889, page 10.16*

19. How was the folly of Pharaoh’s magicians made manifest?*SITI January 7, 1889, page 10.17*

“And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God; and Pharaoh’s heart was hardened, and he hearkened not unto them; as the Lord had said.” *Exodus 8:18, 19.SITI January 7, 1889, page 10.18*

“And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.” *Exodus 9:10, 11.SITI January 7, 1889, page 10.19*

NOTES

It is evident that wherever the *principles* of Spiritualism are held, whatever *manifestations* may accompany it will sooner or later be accepted. That almost the whole professedly Christian world is fast getting into a position to readily receive as of heavenly origin all the deceptions of Spiritualism, is evident from the following extracts, which show how universally the principles of modern Spiritualism are held.*SITI January 7, 1889, page 10.20*

In the month of September, 1885, Monsignor Capel, the celebrated Roman Catholic propagandist, delivered a lecture in San Francisco, concerning Spiritualism, of which the *S. F. Chronicle*, of September

7, gave a report, in which it was said:-*SITI January 7, 1889, page 10.21*

“Monsignor Capel denied that he had expressed a disbelief in Spiritualism. He had simply left out of the category of possible supernatural manifestations all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning.”*SITI January 7, 1889, page 10.22*

He said, further, that to Catholics the spirit world was as clear as the light of a gas jet; that the dead were but disembodied spirits, with whom they were in daily communication, and to whom they prayed. Thus the great Roman Catholic Church is essentially at one with Spiritualism.*SITI January 7, 1889, page 10.23*

The *Sunday School Times*, of August 20, 1885, had a long editorial entitled, “What Our Dead Do for Us,” in which the following occurred, among much more of the same nature:-*SITI January 7, 1889, page 10.24*

“Much of the best work of the world is done through the present, personal influence of the dead.... As a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead.”*SITI January 7, 1889, page 10.25*

The New York *Christian Advocate*, of September 8, 1887, contained an article on the death of Dr. Daniel Curry, and which was said:-*SITI January 7, 1889, page 10.26*

“But he is not gone. We will not say ‘Good-bye’ to him. We will keep him among us still. Reserve that seat in the front pew of the conference. Let the old place be kept sacred. He was not the man to leave his friends. In the thick of battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be there. ‘Are they not ministering spirits?’”*SITI January 7, 1889, page 10.27*

The *Christian Union* of November 3, 1887, contained a sermon preached by Dr. Henry M. Field (Presbyterian) at Cornell University,

in which he said:-*SITI January 7, 1889, page 10.28*

“Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace.”*SITI January 7, 1889, page 10.29*

Many similar passages could be quoted from representatives of all denominations.*SITI January 7, 1889, page 10.30*

The folly of Pharaoh’s magicians was made manifest by their inability to counterfeit all the miracles which Moses performed. So, says Paul, it will be with the last-day wonder-workers. Satan, through his agents, as well as in person, will “show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” *Matthew 24:24*. The miracles which in the past have been given as proof of the power of God, and the signs of the coming of the Lord, will be counterfeited. But they will be cut short in their deceptive career, by mighty wonders which will strike terror to their hearts. The mountains and islands will be moved out of their places, the earth shall be turned “upside down,” the heavens shall depart as a scroll when it is rolled together, and as the deceivers vainly seek for the rocks to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, they will be forced to acknowledge that “this is the finger of God.”*SITI January 7, 1889, page 10.31*

“Danger of Resisting Truth” The Signs of the Times, 15, 1.

E. J. Waggoner

Truth is of God; error is of the devil. “God is light, and in him is no darkness at all” (*1 John 1:5*), therefore the truth of God is the light of the world. Christ, who said, “I am the way, the truth, and the life” (*John 14:6*), said also, “I am the light of the world.” *John 8:12*. That truth is light and error is darkness, is shown also by the words of Jesus to Nicodemus:-*SITI January 7, 1889, page 10.32*

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were

evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” *John 3:19-21.SITI January 7, 1889, page 10.33*

The idea is that those who do the truth will be willing to have the light of truth shine upon them; but they who do evil do not love to come in contact with the truth, because that would reveal the error of their course. There are many more in this condition than is commonly supposed. Some people who condemn others as boldly resisting truth, and rejecting light, are doing the same thing themselves. How many are there who congratulate themselves that “we have the truth,” who have not often shrunk from reading some portions of the Bible, or from some of the plainest and most direct portions of the testimonies of His Spirit? How many are there who have not, at times at least, felt nervous lest some particular sin should be pointed out in plain terms by the servant of God? Such ones are dreading the light, lest the evil that they are cherishing deep in their hearts, scarcely acknowledging to themselves, should be reproved.*SITI January 7, 1889, page 10.34*

The Lord desires “truth in the inward parts.” It matters not how much truth one may process, how firmly one may hold the theory, if he cherishes evil in his inmost heart, so that he dreads the searching light of God’s word, he is resisting the truth just as surely as was Pharaoh, who said, “I know not the Lord; neither will I let Israel go.” He is serving gods of his own devising, just the same as Pharaoh was.*SITI January 7, 1889, page 10.35*

Having thus briefly noted how one may resist truth, let us look at the danger of such a course. Said Jesus:-*SITI January 7, 1889, page 10.36*

“Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.” *John 12:35.SITI January 7, 1889, page 10.37*

The opposite of light is darkness. It needs no argument, therefore, to show that when one rejects light, he chooses darkness. God is

merciful and gracious, long-suffering, and abundant in goodness, yet his Spirit will not always strive with man. He will plead with a man, will stretch out his hands a long time, but when the man hugs his sin to his bosom, persistently refusing to see the light that would show its deformity, the light will be withdrawn. The man who, in the face of the light which God gives, cherishes impure desires and imaginings, and refuses to let them go, is getting ready to shut the last ray of light away from himself. *SITI January 7, 1889, page 10.38*

And what will be the result? He will soon walk in darkness, and will not know whither he goes. The light that is in him will become darkness, and then how great his darkness will be. All this will come to the man whose eye is not single; that is, who has not one aim and only one thing before him, namely, to serve God in spirit and in truth. *SITI January 7, 1889, page 10.39*

When a man has thus shut light away from him, there is nothing bad that he may not be expected to do. How can he be expected to distinguish between truth and error when he is walking in darkness of his own choosing. He may be, in a certain sense, sincere; that is, he may think that he is doing just right, because he is in the dark and all things look alike. There are men to-day in the ranks of blaspheming Spiritualists and blatant infidels, who once preached the plain truth of God's word, and they are as earnest in their advocacy of error as they were once in their defense of truth. They cannot by any possibility see that which once looked so plain to them. It is now impossible for them to believe truth. Why? Because they received not the *love* of the truth. They cherish some secret sin which the light of truth condemned. They yielded themselves to the service of Satan, and now they are led captive by him at his will. *SITI January 7, 1889, page 10.40*

Yet such an one will talk about morality, and will imagine that he is continually rising higher in the scale. How is this? Simply because his standard of truth and morality is constantly being lowered. He is continually drawing nearer his ideal, and so becoming as he sinks in the scale of morality, his ideal is lowered to a still greater degree. Terrible delusion! Fighting God and His truth, yet imagining that he is serving God; and what is worse than all, having no power ever again to know what is truth. How can those upon whom the truth

shines as clear as the noonday sun, avoid this fate? Only by cherishing every ray of that light. Let it light up every corner of the heart. Say, with the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." Then shall your path be as the shining light, shining more and more unto the perfect day. W. *SITI January 7, 1889, page 10.41*

"Happy New Year" The Signs of the Times, 15, 1.

E. J. Waggoner

We do not say this to our readers simply because it is customary, any more than we say, "Good-morning," to our friends simply because that is the conventional expression. From the heart we hope that this new year may be to all the readers of the SIGNS OF THE TIMES a happy one. *SITI January 7, 1889, page 10.42*

We do not wish them such happiness as the world gives, but that true happiness which the servants of God enjoy; that happiness that continues even in the midst of trial and distress, because that very tribulation brings to them in larger measure, and makes more real and precious, the power of Christ; that happiness which does not depend on external circumstances, but which dwells within the individual, so that in the multitude of his thoughts within him the comforts of the Lord may delight his soul. *SITI January 7, 1889, page 10.43*

The past year has been one of great blessings and mercies. God has in a special manner blessed the workers in the office of the SIGNS OF THE TIMES, and we feel of good courage as we begin another volume. We do not contemplate any new departure, but we do expect that the blessing of God will be with us in an increased degree, and that the SIGNS will be made much more efficient than ever before in the line of work which it has been following. *SITI January 7, 1889, page 10.44*

What we shall endeavor to the best of our ability to give comfort, encouragement, and instruction in the way of life and practical godliness, and thus to do our share towards making this a happy new year for our friends, we hope that we may at least have the

benefit of their prayers to a throne of grace. Not long shall we have to battle with powers of darkness; soon shall the King descend and crown his waiting people with glory, according to the "exceeding riches of his grace," and then will begin a glad new year, the joy of which shall continue throughout eternity. *SITI January 7, 1889, page 10.45*

"CHRISTMAS AND NATIONAL REFORM" is the title of a leading article in the *Christian Nation* of December 19; and the first sentence of the article is, "There is no necessary connection between Christmas and National Reform, and yet there is a natural relation which writers on Christmas do not seem able to escape." True; there is a natural relation. Both are of the Papacy. Christmas being compounded from "Christ," a name of our Lord, and "mass," the Catholic name of a most idolatrous rite. And National Reform is the unholy perversion of the kingdom of our Lord Jesus Christ, and the usurpation of his authority by man. There is a natural relation. That was a happy thought, Mr. Editor. *SITI January 7, 1889, page 10.46*

We are receiving reports from quite a number of churches in regard to the services during the week of prayer, and the holiday contributions to foreign missions. We have made no report of our meetings in Oakland, because we wished all the reports, as far as possible, to appear at the same time. Next week we shall publish all the reports that we have, and we hope to have them all in by that time. If any churches have not reported, they will please do so immediately. *SITI January 7, 1889, page 10.47*

The *California Prohibitionist* chronicles with evident credit to the rumor that the saloon men of San Bernardino will soon close their saloons during divine service on Sundays. What a victory for prohibition and the churches! Now we suppose all the churches will have rest. *SITI January 7, 1889, page 10.48*

"The Signs of the Times for 1889" The Signs of the Times, 15, 1.

E. J. Waggoner

A Sixteen-Page Paper. Published Weekly, at Oakland, Cal.

With the beginning of the year 1889 the SIGNS OF THE TIMES enters upon its fifteenth volume, which the publishers are determined shall be the best ever published. It will consist of fifty numbers of sixteen pages each making, in the course of the year, 800 pages of the choicest reading matter, classified each week as Editorial, Missionary, Sabbath-school, Temperance, General Matter, and Secular and Religious News, besides Editorial Notes.*SITI January 7, 1889, page 10.49*

EDITORIAL DEPARTMENT

The editorial force upon the SIGNS OF THE TIMES has been increased, and for this and other reasons the publishers feel warranted in promising for the coming year a greater amount and a better variety of matter in the Editorial Department than ever before. In this part of the paper will be discussed in an interesting and readable manner the various phases of practical Christian life and doctrine, embracing the evidence of the divinity of the Scriptures; the fulfillment of prophecy; the signs of the times; the harmony of the law and the gospel; together with everything that pertains to a thorough knowledge of our duties to God and to each other. Educational, social and political questions will also be discussed, the latter, however, only so far as they relate to matters of religion, for with politics as such the SIGNS has nothing to do.*SITI January 7, 1889, page 10.50*

THE SABBATH-SCHOOL DEPARTMENT

The Sabbath-school Department will be largely a running commentary, by the editors, upon two series of lessons, one of which is the regular International Series. These Lesson notes will be of such a character that they will not only be of great service to students in the preparation of their lessons, but will also be perused with interest and profit by the general reader.*SITI January 7, 1889, page 10.51*

MISSION DEPARTMENT

In the Missionary Department will be published reports from the various mission fields, both home and foreign, together with brief descriptions of the fields and their wants.*SITI January 7, 1889, page 10.52*

TEMPERANCE DEPARTMENT

In the past no part of the paper has met with more favor than the Temperance Department. Many temperance societies use the SIGNS regularly in their meetings, and the publishers hope to make this feature of it still more interesting in the future than it has been in the past. This Department will contain not only the very best temperance matter obtainable, but also short articles relating to the preservation of health, including the discussion of proper food and dress, and correct habits of working, eating, sleeping, etc.*SITI January 7, 1889, page 10.53*

HOME CIRCLE DEPARTMENT

This department is fully described by its name. In it will be published short stories of an elevated character, beside short sketches of the history, travel, and biography. Altogether, it will be a most interesting and instructive part of the paper, especially for the young folks, though all can read it with profit.*SITI January 7, 1889, page 10.54*

RELIGIOUS AND SECULAR NEWS

This department will be maintained in perfect keeping with the high moral tone of the paper. The news published will be carefully selected and everything of a low or sensational nature carefully excluded. The design of this department is to enable the reader to keep abreast of the times and the current news of the day without reading a mass of objectionable and offensive matter usually found in the public prints.*SITI January 7, 1889, page 10.55*

ARTICLES ON THE BOOK OF ROMANS

With the first number of the new volume we begin a series of

articles upon the book of Romans, which will form a most interesting commentary upon this portion of the word of God. These articles will be distinct, each one being as nearly complete in itself as it is possible to make it. Under the heading of each article will appear the reference to that portion of the epistle covered by the comment, which will enable those who desire to do so to keep the connection of thought; this feature will also be appreciated by those who wish to preserve the articles for future reference, either by clipping and pasting in a scrap-book or by filing the papers which contain them. One object of these articles will be to make it impossible for the careful reader to peruse the epistle to the Romans without getting at least a general understanding of its scope and object.*SITI January 7, 1889, page 10.56*

GENERAL ARTICLES

The general articles published in the SIGNS are the very best selected and original matter of obtainable. The articles are usually short, and always clear and pointed. Much of the matter in this department is written especially for this paper, but selections are also carefully made from the leading religious papers, only the very best being taken. Altogether the publishers feel safe in saying that no other paper published will furnish a greater variety of equally good matter for the year 1889 as will the SIGNS OF THE TIMES.*SITI January 7, 1889, page 10.57*

Price, per year, post paid. \$2.00.*SITI January 7, 1889, page 10.58*

In Clubs of Five or more copies to one name and address, each, \$1.30.*SITI January 7, 1889, page 10.59*

To Foreign Countries, single subscription, post paid 10c.*SITI January 7, 1889, page 10.60*

January 14, 1889

“Front Page” *The Signs of the Times*, 15, 2.

E. J. Waggoner

A message from the Pope to the people of Ireland was read in Dublin on the 1st inst. by Archbishop Walsh. Among other things the pretended successor of St. Peter said: “We have always held in special affection the Catholics of Ireland, who have been sorely tried by many afflictions, and have even cherished them with love which is the more intense because of their marvelous fortitude and their hereditary attachment to their religion.” *SITI January 14, 1889, page 10.61*

“What shall be done with our cities?” is a question which is troubling many of our contemporaries. “Preach the word,” brethren; “be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” The gospel of Christ has not lost its savor; it is still the power of God unto salvation to every one that believeth. It is adapted to urban and suburban dwellers, to all nations, tongues, and people, and to every condition and station of life. *SITI January 14, 1889, page 10.62*

The *Jewish Voice* (St. Louis) says that after a two years’ trial to Judaism has gained “nothing by the Sunday lecture, the religious spirit among the young has not increased, and if anything the worm is slowly eating into the very core of our faith in the hearts of our sons and daughters.” This is just what the Jews or any other people might expect from a lowering of the standard of their faith in any particular. The willingness of many Hebrews to abandon the Sabbath of their fathers, the Sabbath divinely ordained in the beginning, and to accept in its stead the Sunday, marks but another step in apostasy. The claims of business are considered before the claims of the law of God, and when this is done in the case of one commandment, it is likely to be in the case of the entire decalogue. Hence it is not strange that “the worm is slowly eating into the very core” of their faith. *SITI January 14, 1889, page 10.63*

The *Lutheran Observer* of December 28 has an article against the

continental Sunday, and says that “erroneous views of the apostolic institution of the Christian Sabbath, or Lord’s day, and of the proper manner of observing it, have generally prevailed on the continent of Europe.” By the “Christian Sabbath” the editor means Sunday. But it is only on the continent of Europe that we have Sunday kept as originally instituted. It was always regarded more as a holiday than a holy day. Down to within a few centuries, markets were held in the very churchyards, even in England, on Sunday. Luther and Calvin both regarded it as a holiday. So also did Tyndale, Zwingli, Cranmer, and others. It was to them a mere matter of human expediency. They knew that it could not be clothed with the sacred law of the fourth commandment. It has been reserved for the latter-day friends of Sunday to dress the institution in the garb of the rest-day of Jehovah. But the garb does not fit. The fourth commandment was given for one day alone, namely, the seventh. It cannot be made to fit any other. *SITI January 14, 1889, page 10.64*

The St. Louis *Globe Democrat*, though far from being a religious paper, thus fittingly rebukes the demand which has recently arisen in certain so-called Christian quarters for a new religion. The *Democrat* says: “Science has not provided a substitute for conscience, and has not yet furnished a plan of salvation.... The evidences of Christianity do not depend upon technical points of that kind.... The fundamental principles of that religion do not require a vindication according to the method, by which the scientists analyze and determine physical problems. They are their own vindication for the most part, and their results prove them to be sound and wholesome.... We do not need a new religion; but we do need more of the one that already exists, and that has been thoroughly and profitably tried. Science has its place and its beneficial use in the work; but it cannot supply material for another and better form of religion. It does not deal with spiritual truth in any definite sense, and its opportunities do not lie in the direction of the forgiveness of sin and the adjustment of man’s destiny beyond the grave.” *SITI January 14, 1889, page 10.65*

“Be still, and know that I am God,” is the injunction of the Lord through the psalmist. Here many fail to recognize the presence of God, and drive it away, simply by a failure to heed it. After the earthquake, the tempest, and the fire, it was the still, small voice

that revealed God to the prophet. But often there is so much confusion, even in some assemblies for worship, that a still, small voice could not be heard. But then there is the sound of hilarity and earth, and the boisterous amusements in which young people, even those professing godliness, are wont to indulge, all of which drown the voice of God, and drive away the Spirit. Still worse than these are the voices of envy and strife, which grieve the Holy Spirit of God. It is in the quiet seclusion of the closet that the soul comes nearest to God; and the more of quietness one can have in his everyday life, the more perfect will be his communion with his Maker. This does not mean that a person should sit with folded hands, doing nothing. Daniel had all the affairs of the kingdom of Babylon in his hands, yet God came to him in the midst of his business, and gave him a wonderful vision. But we cannot imagine a vision being given to him if he had been rushing and fuming and fretting. No; the presence of God gives perfect peace, and the humble, quiet-minded person is the one with whom God will take up his abode. So when the apostle warns us against grieving the Spirit of God, he exhorts us especially to put *clamor* away from us. *SITI January 14, 1889, page 10.66*

“God’s Government” The Signs of the Times, 15, 2.

E. J. Waggoner

The character of Government is based on the perfection of its law; its permanency rests on its ability to vindicate and maintain that law. Therefore the Government of Jehovah shall stand forever; for “the law of Jehovah is perfect,” and in his “hand are power and might.” *SITI January 14, 1889, page 10.67*

“A Specimen of Human Wisdom” The Signs of the Times, 15, 2.

E. J. Waggoner

What must be expected of the common people, when so wise a paper as the *Independent* gets off such stuff as the following? *SITI January 14, 1889, page 10.68*

“The fact that a man is alive in the morning is a good ground for

thinking that he will be so in the evening, unless there be a sufficient reason for thinking otherwise. So the fact that one is a living and conscious agent before death is a good ground for thinking that he will be so after death unless death be a sufficient reason for thinking otherwise.” *SITI January 14, 1889, page 10.69*

So we must conclude that the fact that a man is hungry before breakfast is a good ground for thinking that he will be hungry after breakfast, unless his breakfast “be a sufficient reason for thinking otherwise.” The fact that a man is very wealthy this morning is good ground for thinking that he will be just as wealthy after the collapse of the bank which holds all his funds, unless the breaking of the bank be a sufficient reason for thinking otherwise. Likewise the fact that a man is perfectly sound and whole before his head is taken off by a railroad engine is good ground for thinking that he will be sound and whole afterward, unless the little item of losing his head be a sufficient reason for thinking otherwise! *SITI January 14, 1889, page 10.70*

It is by such driveling nonsense, that would disgrace the reasoning power of a school-boy ten years of age, that the heathen dogma of the natural indestructibility of man is bolstered up. “Unless death be a sufficient cause for thinking otherwise,” a man will be just as much alive after death as before. Very true; but that saving clause is in itself a refutation of the proposition that preceded it. Just as the fact that a man has eaten a meal is sufficient reason for thinking that he is not so hungry as he was before; that the fact that a man’s wealth has all been swept away by the failure of a bank is sufficient reason for thinking that he is now a poor man; and that the cutting off of a man’s head is ample evidence that he is not so sound as he was; so the fact that a man is dead is all the evidence in the world that is needed to prove that he is not now a living, conscious agent. *SITI January 14, 1889, page 10.71*

The truth is, it is a most unwarrantable assumption to say that “the fact that a man is alive in the morning is a good ground for thinking that he will be so in the evening.” If a man is alive now, that is no ground for thinking that he will be alive an hour from now. But the whole thing is too puerile to be worthy of comment, except to show what worse than childish arguments wise men are forced to use

when they are pledged to a cause that does not admit of argument.*SITI January 14, 1889, page 10.72*

The fact that I can see a man a mile away at midday is good reason for thinking that I can see him just as distinctly at midnight, unless the fact that it will then be dark is an objection. But that is so great an objection, that it exactly reverses the case, so that we say that although we can see a thing very distinctly in the day-time when the sun is shining, we know that it will be invisible on a moonless night. Why? Because darkness and light are directly opposite conditions. But darkness and light are no more opposed to each other than are death and life. Death and life are just as much opposite conditions as are evil and goodness; for death is to be the wages of the evil-doer, while life is to be the reward of the righteous. The man who says that the wicked man will live as long as the righteous man, virtually says that there is no difference between good and evil, and a terrible curse is pronounced upon the man who says that. See *Isaiah 5:20-24. SITI January 14, 1889, page 10.73*

But the word of God is that which above all things else brings to nothing the wisdom of the wise. That says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." *Psalms 146:3, 4*. Again: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." *Ecclesiastes 9:10*. To the man who claims that a dead man is just as good as a live man, the word of God's wisdom says that even "a living dog is better than a dead lion," and then it adds that "the living know that they shall die; but the dead know not anything." *Ecclesiastes 9:5, 6. SITI January 14, 1889, page 10.74*

After reading the above, and much more might be added, will anyone be so foolish as to intimate that death is not a sufficient reason for thinking that a man does not know as much as he did before it occurred?*SITI January 14, 1889, page 10.75*

The bearing which the *Independent's* statement has on Spiritualism, can only be referred to. That it places the writer of it squarely in the ranks of Spiritualism, must be evident to one who thinks at all. For if

the fact that a man is a living and conscious agent before death is a good ground for thinking that he will be so after death, then the fact that a man can show himself to his friends, and talk with them, before death is a good ground for thinking that he can do the same after death. And that is where all human *speculation* concerning the natural immortality of the man ends. The editor of the *Independent* may revile Spiritualism and Spiritualists all he pleases, but unless he throws aside foolish speculation and accepts the plain truth of God's word, he will be one of the leading Spiritualists in a very few years. One word of God's wisdom is of more value than ten thousand volumes of man's folly. W.*SITI January 14, 1889, page 10.76*

"The Gospel of God. *Romans 1:1, 2*" The Signs of the Times, 15, 2.

E. J. Waggoner

In his introduction to the epistle to the Romans, Paul declares himself to be "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, concerning his Son Jesus Christ our Lord," and he throws in, by way of parenthesis, the statement that this gospel of God "he had promised afore by his prophets in the holy Scriptures." These two verses bring out two points that are too often overlooked or denied, to which we wish to call attention.*SITI January 14, 1889, page 10.77*

First, the gospel is "the gospel of God, concerning his Son Jesus Christ." It is not only a mistake, but a grievous error, and a grave charge against the goodness of God, to separate him from the gospel. To make God the Father the hard, vindictive, unyielding Judge, who is moved to compassion only by the entreaties of the Son, is as grievous a sin as is that of the Catholics in making Christ the angry Judge, and the virgin Mary the one who interposes to shield sinners from his wrath. That God the Father has the deepest interest in the salvation of sinners, and is filled with tender love and pity for them, is proved by the following most familiar words of Jesus:-*SITI January 14, 1889, page 10.78*

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have

everlasting life.” *John 3:16.SITI January 14, 1889, page 10.79*

Here is shown the depth of God’s love for us. It was so great that he allowed his Son to die that we might live. So fully was God concerned in the gospel plan, that the beloved disciple, without designating whether he referred to the Father or the Son, said: “Hereby perceive we the love of God, because he laid down his life for us.” *1 John 3:16*. “God did not selfishly send his Son to die. The Father was bound up in the Son, for they were one. The Father permitted the Son to come to earth to die, yea, he “delivered him up for us all,” but in so doing he gave all that Heaven had to bestow. Every sorrow and suffering that our Saviour bore for us pierced to an equal extent the great heart of God.*SITI January 14, 1889, page 10.80*

It is true that the apostle Paul, in writing to the Thessalonians, speaks of the final destruction of them “that know not God, and that obey not the gospel of our Lord Jesus Christ.” *2 Thessalonians 1:8*. But this simply shows the unity of the Father and the Son in the work. The Father and the Son are one. In every act and thought they are united. “God so loved the world that he gave his only begotten Son,” yet of Christ it is said that “he gave himself for us.” *Titus 2:14*. And this agrees with the words of the prophet:-*SITI January 14, 1889, page 10.81*

“Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” *Zechariah 6:12, 13.SITI January 14, 1889, page 10.82*

“The man whose name is The BRANCH,” is Jesus Christ. He sits upon his Father’s throne (*Revelation 3:21*) and both together are counseling for the peace of those who are enemies and alienated in their minds by wicked works. Still further, read those most expressive words of Paul, “To wit, that God was in Christ, reconciling the world unto himself.” *2 Corinthians 5:19*. The humble birth, the life of poverty, and want, and temptation, and suffering,

the agony in the garden, the reproaches and insults in the judgment-hall, and the cruel death upon the cross, were all manifestations of God's good-will to men, and desire for peace among them. *SITI January 14, 1889, page 10.83*

And this gospel was preached from the very beginning. Abel believed it, and by his faith he "offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous." *Hebrews 11:4*. Noah believed it, and so "became heir of the righteousness which is by faith." *Verse 7*. Likewise "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." *Galatians 3:8*. This was when Abraham had no child, and when there was no human possibility that he ever could have one, yet "he believed in the Lord; and he counted it to him for righteousness." *Genesis 15:6. SITI January 14, 1889, page 10.84*

So it was with the Israelites, the lineal descendants of Abraham. The apostle says, "For unto us was the gospel preached, as well as unto them." *Hebrews 4:2*. "Unto us as well as unto them!" That seems a strange way of putting the things, doesn't it? If he were asserting that the Jews had the gospel, he would have said that the gospel was preached unto them as well as unto us. But that is not his point. He has already shown that the gospel was preached to them. They had it first, and rejected it, and now we are warned lest we, having the same privileges that they had, should "fall after the same example of unbelief." *SITI January 14, 1889, page 10.85*

This gospel of the death and resurrection of Christ for the deliverance of man from sin and death was promised through the prophets in the holy Scriptures. Time would fail to enumerate the prophecies concerning the Messiah, and we can only sum them up in a few New Testament statements. Peter, speaking of the salvation of our souls, says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." *1 Peter 1:10, 11. SITI January 14, 1889, page 10.86*

Paul, when permitted to speak for himself before Agrippa, said: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." *Acts 26:22, 23*. This does not mean that Christ should be the first person, in point of time, that should rise from the dead, for the prophets themselves raised the dead, and Christ raised many before his death; but it meant that he should be the first in eminence. He is the first-fruits of them that slept. Among all that shall rise from the dead he is first, because it was his resurrection that made it possible for any others to be raised from the dead. *SITI January 14, 1889, page 10.87*

Peter also declared to the people who were astonished at a notable miracle: "But those things, which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled." *Acts 3:16*. And then he added, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." *Verse 24. SITI January 14, 1889, page 23.1*

Not only did the prophets foretell of these days, but they enjoyed them, not simply in anticipation, but in reality. Jesus said to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." *John 8:56*. And the prophet David said of the same day, -the day of salvation: "I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." *Psalms 118:21-24. SITI January 14, 1889, page 23.2*

How could they rejoice in the day of salvation, and be saved by Christ's blood, hundreds of years before it was shed? Because God's promise made it real before it took place. He "quickeneth the dead, and calleth those things which be not as though they were." *Romans 4:17*. A thing which God has promised is just as sure as though it had actually taken place. There was not the slightest

possibility that Christ should not suffer, after he had once been promised; and that Christ should redeem men by his blood “was foreordained before the foundation of the world.” *1 Peter 1:20*. Then, since he is the Lamb slain from the foundation of the world, it follows, as a matter of course, that those who lived I the first year of the world could derive the same benefit from his sacrifice that we can. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.” “Thanks be unto God for his unspeakable gift.” W.*SITI January 14, 1889, page 23.3*

““Surprising”” The Signs of the Times, 15, 2.

E. J. Waggoner

We clip the following from the *California Prohibitionist* of December 27:-*SITI January 14, 1889, page 23.4*

“A petition for a Sunday law being circulated in Santa Clara County is producing much agitation among the Seventh-day Advents, and they are actively at work with a counter petition. A small table has been placed at the principal street corner of San Jose for several days passed, and workers have been present soliciting signatures to their protest. The number of signatures obtained belonging to the class of men not in sympathy with Christianity or its measures is surprising, and excites much comment that any class of Christians could unite with some keepers, infidels, drinking men, and worthless characters generally, and breaking down a Christian institution.”*SITI January 14, 1889, page 23.5*

Is it “surprising” that man should love the liberty of conscience granted by the gospel of Christ? Is it “surprising” that *any* class of men should object to have thrust upon them an institution of another class? If a majority of the citizens of this country attempted to enforce Friday as the only weekly Sabbath, would not many first-day people find themselves opposing that institution by force of circumstances, with others whose characters otherwise they could not indorse?*SITI January 14, 1889, page 23.6*

But, on the other hand, is it not “surprising,” in the light of an open

Bible, that Christians should call Sunday “a Christian institution”? Where is the authority? And is it not more “surprising” that they should try to compel those whom they do not consider Christians to observe “a Christian institution”? If it be right to do so, why not compel all to partake of the Lord’s supper and be baptized that other Christian institutions be not broken down? And is it not still more “surprising” that Christians should join hands with that class who have done more to pervert the gospel of Christ and all others,—Roman Catholics,—to force upon others an unchristian institution, the Sunday, for which there is no support in the word of God? Is it not because of this—because it has no support in the word of God—that its friends are so anxious for law in its behalf? The *California Prohibitionist* will please explain. *SITI January 14, 1889, page 23.7*

“Back Page” The Signs of the Times, 15, 2.

E. J. Waggoner

Our article on the Sabbath-school lessons for this week is, with other important matter, crowded out. But we believe our readers will not be disappointed in the excellent matter furnish this week, especially that which relates to our own times, and the dangers that threaten us. *SITI January 14, 1889, page 23.8*

The publishers wish us to announce that it has been decided to publish the *American Sentinel* weekly, instead of monthly, as heretofore. The present volume will consist of forty-eight numbers, the next number being dated January 30. The subscription price will be \$1.00 a year; in clubs of ten or more to one name and address, seventy-five cents. By this change the *Sentinel* will contain nearly four times as much reading matter as now, for twice the money, and it is hoped that a large subscription list will be secured at once. *SITI January 14, 1889, page 23.9*

January 1 the Presbyterian ministers of Minneapolis, Minn., held a meeting and decided to inaugurate a Sunday crusade in that State, and also to join in urging Congressional action. It was decided to “wage war again Sunday breakers and to strike for an era of better laws, and for the better enforcement of existing statutes.” Sunday papers were denounced, and Congress was called upon to abstain

from patronizing them. It was the sentiment of the clergymen that some more effective legislation was positively necessary, and a move will be made in that direction. The ministers of other denominations in Minneapolis have signified their intention of joining their Presbyterian brethren in this crusade against the Sunday papers. *SITI January 14, 1889, page 23.10*

In the report from one church of the week of prayer, it was stated that “confessions were made, and quite a goodly number were enabled to grasp by faith promises of God and appropriate them to themselves.” *Appropriating* God’s promises to ourselves *is* faith. We may *believe* God’s promise; that is, we may give to it our mental assent, our judgment is convinced, we believe. Our neighbor we believe to be humble and true and honestly seeking God, and we believe God accepts him, because our neighbor has complied with the conditions. We believe God will accept us, if we so comply. But that is a mere mental assent, and it may never move to action, never profit us in the least. But faith lays hold of the promise and says, “It is mine; Christ as my Saviour; I am his child.” Belief assents; but faith appropriates. Faith is a vitalizing, force-infusing principle, fruitful always in good works. *SITI January 14, 1889, page 23.11*

In noticing editorially the *Converted Catholic*, published in New York by James A. O’Connor, formerly a priest of the Roman Catholic Church, the *Jewish Times and Observer* mentions the fact that he has been joined in his work by three other priests, and asks:—*SITI January 14, 1889, page 23.12*

“Are we to conclude from this that ‘the infallible’ head of the Catholic Church is destined to be overthrown in time by the very men it has educated to uphold and defend his alleged infallible authority?” *SITI January 14, 1889, page 23.13*

Were the editors of the *Observer* as familiar as they should be with their own Scriptures, to say nothing of the New Testament, they would not ask such a question. The Testaments are a unit in teaching that the Papal power is to stand until destroyed, not “by the very men it has educated to uphold and defend its alleged authority,” but by the coming of the Lord of glory. Says the prophet

Daniel: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flames." *Daniel 7:11*. And the apostle testifies of the same power, that it shall be destroyed by the brightness of the Lord's coming. *2 Thessalonians 2:8*. The Scriptures, and they only, make known "what shall be in the latter days." *SITI January 14, 1889, page 23.14*

If persistent assertion be made that which is asserted true it would certainly be a fact that wine drinking tends only to sobriety, for the whole wine subsidized press of California, parrot-like, have repeated this statement so frequently that it has not only become threadbare but the editors themselves seem almost to have come to believe it, notwithstanding the evidence to the contrary, which thickens on every side. Let us remember that even the light wines contain alcohol, and that alcohol taken habitually even in small quantities produces a demand for more. The fiction that wine-drinking countries are the most temperate countries has been exploited time and again. *SITI January 14, 1889, page 23.15*

It will be remembered by our readers that California has now in the East a paid "missionary" preaching the "gospel" of temperance reform by the wine-drinking method, which if it does not prove effective in reforming and elevating drunkards, may possibly secure the equality of those who embrace it by bringing all to the level of common tipplers. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." *SITI January 14, 1889, page 23.16*

Have we not reached that period spoken of by Paul in *2 Timothy 4:3*: "For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers, having itching ears"? In harmony with this, note the following from a writer in the *Interior* of December 27:-*SITI January 14, 1889, page 23.17*

"The English-speaking world is just now in the throes of an epidemic of sensationalism. We see the spots of the plague everywhere-in politics, in trade, in art, in literature, in religion." This unhealthy craving for the extravagant and the extraordinary is not

absent from the religious sphere. We see its results very palpably in the pulpit. The popular preacher is the man who affects the dramatic in his manner and the “spicy” in his speech, who seeks “to adorn his doctrine” by attitudinizing, pyrotechnics, and slang. The stronger the text or the more sensational the subject the better; the great desideratum is to tickle and hold the audience of all costs, even though it involves taking Scripture as a point of departure, and treading on the brink of the profane. Sensationalism is the basis of a great many people’s religion in these days.”*SITI January 14, 1889, page 23.18*

But the true minister of Christ should swerve not. It is still his duty to “preach the word,” to “be instant in season, out of season,” to “reprove, rebuke, exhort, with all long-suffering and doctrine,” till the appearing of the Lord Jesus Christ.*SITI January 14, 1889, page 23.19*

A writer in an Eastern exchange in an article against Christmas, reveals the characteristic ignorance of the age regarding so-called Christian institutions. He claims that there is nothing in the Scriptures to warrant the observance of Christmas, which is all true. It is a child of that “mystery of iniquity,” as he intimates. But the same writer in the same article refers to Sunday as “a commemorative day that returns to us once in every seven, a round which gathers, and in which, as historical and prophetic, centers all that is glorious in the mission and finished work of Jesus.” Any he closes thus: “And can I not assert with truth that the people who make so much of Christmas are not the people who make so much of the ‘Christian Sabbath’? All this about Sunday would be exceedingly good if it were true; but, unfortunately, like Christmas, it has nothing to sustain it but lying tradition. The Scriptures reveal naught of all this. Christmas and Sunday are both children of the Papacy. And no class, except Romanists, pays a higher regard to Christmas than those who are putting forth such efforts in behalf of the legal observance of Sunday. Reverence to either as a Christian institution is “will worship.”*SITI January 14, 1889, page 23.20*

The *National Baptist* of December 13 has the following, which shows the tendency of the Protestantism of to-day:-*SITI January 14, 1889, page 23.21*

“At a religious conference in New York last week, a minister, apparently a foreigner, indulged in a wholesale denunciation of the Roman Catholics, and was very properly checked by Dr. Josiah Strong and by Mr. Dodge, who was presiding. This sort of thing [denunciations of error], in our opinion, does no good. The best way to do away with error is to preach truth.” *SITI January 14, 1889, page 23.22*

Josiah Strong and all professed Protestants may “check” denunciations of Roman Catholicism; but no minister can faithfully “preach the word” without denouncing “the little horn” (*Daniel 7*), the “man of sin,” the “mystery of iniquity” (*2 Thessalonians 2*), the Apocalyptic scarlet-robed harlot, who has made all nations strong by the wine of her fornication. *Revelation 17* and *18*. These are the terms which Inspiration uses to characterize the Papacy, which is embodied in Roman Catholicism. It is a part of that word which is truth. *John 17:17; 2 Peter 1:19, 20; Daniel 10:21*. Did Luther and Zwingle and Calvin and Hooper and Ridley and hundreds of others labor and suffer and die for naught? Did they “suffer so great things in vain? If it be yet in vain?” *Galatians 3:4*, margin. Was and is the Reformation a failure? Are the words of the Lord vain words? Have not Drs. Strong, Dodge, and the editor of the *National Baptist* drank of the siren’s wine? *SITI January 14, 1889, page 23.23*

How much of comfort is expressed in these words of our Redeemer, “Follow me”! He does not ask us to go before him into untried paths, into unmet difficulties, into strange temptation; he does not ask us to turn aside from the oft rugged path into some untrod by-path, he only asks us to follow him, in the path which He has trodden before us, into the difficulties which he has met, into the temptations which he has overcome. Here he will cheer us by his Spirit. The fragrance of his life hallows the whole path. Is the way steep and rugged? Jesus has been here before us. Do the briers and thorns wound and tear flesh and garment? Even so they did those of the Master. Do the clouds hang heavily, and does darkness shut us in? A deeper darkness than we may know in full Jesus in this very path. Do we suffer weariness and pain? So did Jesus. Are we perplexed, tempted, tried? He was before we were. Do we meet scoffing and persecution? Jesus met more. His feet have taken every step of the journey which he calls upon us to take.

In every trial, every difficulty, every temptation, every cruel assault, we can say with truth, Jesus was here. Jesus was here. And knowing this we can come with full confidence to One who can be “touched with the *feeling of our infirmities*,” who is “a merciful and faithful High Priest,” having been made “in all things” “like unto his brethren.” To Him we can come boldly and “obtain mercy and find grace to help in time of need.” He will walk the path again with us by his Holy Spirit. He will make the roughest places smooth by his presence. The valley of weeping will become a well-spring of joy; the parched land, a fountain of life. And faith will not only say, “Jesus was here,” but, “Jesus *is* here.” *SITI January 14, 1889, page 23.24*

January 21, 1889

“Front Page” *The Signs of the Times*, 15, 3.

E. J. Waggoner

Protestant churches raise five times as much money for missionary purposes as the Roman Church. But the Catholics carry on their mission work at much less cost and place more men in the field for equal amounts of money than Protestants do. *SITI January 21, 1889, page 23.25*

Kate Field is making a strenuous effort to induce the wine-bibbers of the national capital to drink California wine on the occasion of the inauguration of President Harrison. So long as it is only a question of the sort of wine used, it is not a matter of much interest to temperance people. The bite of the serpent in the California cup is probably no worse than the sting of the adder in the imported glass. *SITI January 21, 1889, page 23.26*

A religious exchange says that “in Great Britain notwithstanding the enactment of Sunday laws, under one plea or another several hundred thousands of persons are compelled to labor more or less on the railroads, steamboats, canals, public houses, and the beer-shops, omnibuses, and tramways, and in the postal service of the Government.” If Sunday laws do not stop work on railways and in Government offices on Sunday in Great Britain, will they be more successful in this country? *SITI January 21, 1889, page 23.27*

Demand creates supply in the line of sensational literature as well as in other things. Circulars advertising “sensational matter” have come to our table, which are “prepared with the view of satisfying the demand,” etc., etc. We have no desire to rehash this circular before our readers. We do not want the “sensational page.” It bodes ill for a generation whose minds can only be satisfied with such a class of reading. God’s message to man, upon which depends eternal results, should be of so much greater interest that this kind of literature should have no place in any paper. “The heart of man that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.” *Proverbs 15:14. SITI January 21, 1889,*

A Presbyterian paper published in San Francisco deplores the low spiritual condition of the churches and the indifference of the masses to the things of God, and says: "Timid, half-hearted, half-converted worldly members and officers and preachers are not the class to break the spell of mammon or stay the mad rush of the votaries of pleasure." *SITI January 21, 1889, page 23.29*

This is certainly true, and it is, moreover, a confession that the ministers, officers, and members of the churches are, at least in some degree, responsible for the evils which some have sought to attribute to the lack of Sunday laws, to Sunday picnics, and to numerous other things which are themselves results rather than causes. If the churches were themselves converted, there would be less demand for human laws to enforce supposed religious duties, and there would be tenfold greater devotion to those things really enjoined in the Scriptures. The demand on the part of the church for legislation in her interests, is an open confession of spiritual impotency. Saul did not seek unto a witch, because of his apostasy, God refused to speak to him; neither will the Church seek alliance with the State so long as he feels strong in God and in the power of his might. *SITI January 21, 1889, page 23.30*

A London dispatch of January 6 says that "Cardinal Manning has prepared an exhaustive paper on the American public-school system; they could all be summed up in the statement that our public schools do not teach Roman Catholicism, and do teach liberty of thought and action." *SITI January 21, 1889, page 23.31*

Says Paul in *2 Timothy 4:7, 8*: "I have fought a good fight.... henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*." How can men love Christ and not love his appearing? They do not, it matters not what they profess. The more we love an individual, the more we love his *personal presence*. It is impossible to dissociate the two. And when men ridicule those who believe in his soon coming, and scoff at the doctrine, they show that they do not love the Coming One. The love of Christ was the secret of John's prayer, "Even so,

come, Lord Jesus.” And we would reverently respond, Amen.*SITI January 21, 1889, page 23.32*

The *Lutheran Observer*, in common with all Sunday advocates, says: “The appointment of the Sabbath was founded upon the physical constitution of man. But Bible tells us that the Sabbath was instituted before the fall (*Genesis 2:2, 3*), and consequently before man stood in need of physical rest; and in the only Sabbath law God ever gave to man, the reason assigned for the observance of the day is the fact of the Creator’s rest upon it. See *Exodus 20:8-11*. Which is the better authority, the Scriptures of truth, or men who are attempting to justify themselves in foisting upon the world a counterfeit Sabbath?*SITI January 21, 1889, page 23.33*

But there is a reason for thus ignoring the fact of the Creator’s rest, and of the memorial character of the Sabbath; it is the fact that the day now generally observed as the Sabbath is not the moral of God’s rest. Sunday serves the purpose of physical rest, but it has no connection whatever with the Sabbath of the fourth commandment, and is absolutely without moral significance.*SITI January 21, 1889, page 23.34*

“Thoughts on *John 10:27-29*” The Signs of the Times, 15, 3.

E. J. Waggoner

“My sheep hear My voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man plucked them out of my hand. My Father, which gave them meat, is greater than all; and no man is able to pluck them out of my Father’s hand.” This scripture should fill every follower of Christ with encouragement. So long as they hear his voice, and follow where it leads, they are safe. No one, not even Satan, can snatch them away. God is “greater than all.” Though trials and temptations may come, “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” *1 Corinthians 10:13*. Christ also says: “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” *John 16:33*. And to strengthen the assurance, he adds: “I and my Father

are one.” When both Father and the Son unite for man salvation what confidence may we feel! *SITI January 21, 1889, page 23.35*

But while we gain courage from the fact that he is “able to save them to the uttermost that come unto God by him,” we are not to be presumptuous. Jesus said, “No man is able to pluck them out of my Father’s hand,” but he did not say that no man could take himself out. The Scripture has been perverted, and made to teach that no follower of Christ can fall away. That this view is incorrect is shown by many passages. We are told also: “He that shall endureth unto thee end, the same shall be saved.” *Matthew 24:13*. For positive testimony, see *Hebrews 6:4-6*. Our Lord says also: “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and their burnt.” *John 15:6*. See also *Revelation 4:2-5; 3:16*. *SITI January 21, 1889, page 23.36*

The case, then, stands thus: So long as we hear the voice of Christ, and are content to follow him, trusting him solely and implicitly, no harm can befall us; his strength will enable us to repel all attacks; but when we begin to trust ourselves, we take ourselves out of his hand; or, refusing longer to listen to his voice, we are cast out. Let us all heed the words of the apostle Paul: “Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.” *SITI January 21, 1889, page 23.37*

“The Bible and Rome” The Signs of the Times, 15, 3.

E. J. Waggoner

Only a few weeks since at meeting of a literary Roman Catholic Club in New York City, a paper was read in regard to the treatment of the Bible by the Church of Rome, in which it was asserted that Protestants had no foundation whatever for their opinions in regard to the hostility of Rome to the circulation of the Scriptures. It also gave at length many details in regard to issues of the Bible before the Reformation, its translation, and its recommendation by the highest ecclesiastical authorities. This paper was published by one of the daily papers, and for that reason the *New York Observer* notices it as follows:-*SITI January 21, 1889, page 23.38*

Now there is absolutely nothing in all this paper as printed that confutes in any degree the popular opinion of Protestants in regard to this matter, and which is one of the greatest reasons why they protest. Protestants are reading people, as a rule, and they know something about the history of civilization, especially during the last four hundred years. They know that the Roman Church regarded the free use of the Bible by the people as a terrible danger to the supremacy of the Roman Catholic faith and hierarchy. They know from the experience of their ancestors in every European land, that when this danger was manifest the Church of Rome exhausted its power of every kind to suppress and destroy the Bible, as an implement in the hands of its enemies. For the documentary evidence and the details of this conflict we refer to the volume, "Fifteenth Century Bibles," by Rev. Dr. Wendell Prime.... It is ridiculous for the apologizers for Romanism to attempt to deny the notorious actions of the greatest councils of the church, denouncing the use of the Bible by the people. Their only possible line of defense is to attempt to justify their action by defending the proposition maintained by their church for ages, namely, that the Bible is for the people only as it is interpreted and divided to them by church authorities. Dr. Prime's book is a study in a Bibliography, and gives a record of the early history of the Bible as a printed volume. No amount of explanation or argument can blot out this record. It is written not only with indelible ink in the decisions of councils, but in blood by their sanguinary enforcement. No one can read the history of the Bible as a printed book without learning a fearful lesson of what the world has to fear when a corrupt Christianity has the place of power.*SITI January 21, 1889, page 23.39*

"Work of the Holy Spirit" The Signs of the Times, 15, 3.

E. J. Waggoner

What a marvelous change the Holy Spirit is able to work in those of whom it takes possession! We have a striking example of this in the case of the apostles. On the morning of the ascension day they asked Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" Even with the instruction that they had received since Christ's resurrection, they clung with childish pertinacity to their own

crude ideas of his work. They still looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them.*SITI January 21, 1889, page 23.40*

Look at them ten days later, and note the difference. When the multitude began to inquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were “filled with the Holy Spirit.” This was all.*SITI January 21, 1889, page 23.41*

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of the exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in *John 7:17*-they had been, and and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And, lastly, they had studied the word of God for themselves, and had done all that they could to understand it. To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work. Let us remember that that same Spirit will be given as freely to-day, if the necessary conditions are only fulfilled. Whose fault is it that Christians do not have more of the Spirit?*SITI January 21, 1889, page 23.42*

“Clouds” The Signs of the Times, 15, 3.

E. J. Waggoner

We hear a great many Christians complain of clouds. Such testimonies as this are common: “I enjoyed so much of the blessing of God a few days ago, and felt such peace in my heart, but lately I have been under a cloud.” And the poor souls mourn and despond as though the Lord had lost all interest in them, and they could have

no more confidence in him until he should remove that cloud.*SITI January 21, 1889, page 23.43*

We feel intensely sorry for such people, for they are making trouble for themselves, depriving themselves of great blessings, neglecting work that they ought to be doing for the Master, and dishonoring God by doubting him. Let us look at the matter for a few moments in the light of the Scriptures and common sense.*SITI January 21, 1889, page 23.44*

In the first place, clouds are very unsubstantial things. Sometimes, indeed, they look very dark and heavy and threatening, but the worst of them are nothing more than mist. We have seen heavy clouds hanging low upon the mountains, completely hiding their tops, but we have gone up through them without meeting the slightest difficulty, and have found clear sunlight above. Indeed, the cloud itself was not very dark when we got into it. That which from a distance looked like an impenetrable wall, was only vapor, and we found that when we were in the midst of it we could see quite a distance.*SITI January 21, 1889, page 23.45*

We never knew a cloud to fall down on a man and smother him. Clouds do not usually knock people down. They do very often shut out a good many of the sun's rays, but no clouds have ever yet been known to cause the sun to stop shining. They cannot even shut out all of its light from the earth. Take the most cloudy day, and you would find that if the sun should actually cease shining, the darkness would be inconceivably greater. The clouds do not get so thick but that some rays of light pierce through them.*SITI January 21, 1889, page 23.46*

The person who should say on a cloudy day that the sun had entirely ceased to shine, would be thought to have very little knowledge of the nature of the sun. So the person who thinks that God's love ceases every time a little gloom comes over the mind, either from natural causes or from Satan's malice, shows but little knowledge of the character of God. The psalmist says: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Psalm 90:1, 2. And the apostle describes our Saviour as “Jesus Christ the same yesterday, and to-day, and forever.” *Hebrews 13:8.* If God’s love has been manifested toward us, we may be sure that a passing cloud cannot drive away that love. If he loved us yesterday, he loves us to-day. Listen to the words of the beloved disciple:-*SITI January 21, 1889, page 23.47*

“Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, *he loved them unto the end.*” *John 13:1.SITI January 21, 1889, page 23.48*

To be frightened at the shadow of a passing cloud is an evidence of lack of faith in God. “But I don’t feel near to God at such times,” says one, “I feel just as though God was angry with me, and I dare not look up to him.” That is just the trouble; you don’t *feel*. When you *felt* the smile of God resting upon you, you trusted in that feeling, and not in the love and promise of God. But “we walk by faith, not by sight.” “The just shall live by faith.” Know, then, that nothing but sin can separate a soul from God. And even sin does not drive God away; it is simply that by which we take ourselves away from him. Now if the cloud is caused by sins committed, we know it; and knowing it, we know how to remove it. But if you are not conscious of having committed any sin that would bring darkness, then let your faith hold onto the promise of God. Know that God has not changed.*SITI January 21, 1889, page 23.49*

“It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.” *Psalm 92:1.* The failure to thank God for mercies received, often brings darkness. It was a lack of thankfulness that made men heathen. “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was *darkened.*” *Romans 1:21.* When people feel peculiarly happy, they are ready to exclaim with the psalmist: “I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.” *Psalm 34:1, 2.* But they forget all about their resolution just as soon as their good *feeling* passes away. Instead of that, when clouds come, they should bring sunshine again by their praises to

God. It is by simple faith, not by feeling, that we know the love of God. It is impossible for us to feel the love of God, unless we have appropriated it by faith. It is faith that makes it real to us, so that we may feel it. *SITI January 21, 1889, page 23.50*

How can anybody doubt God? Has not Christ died? And if God “spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.” *Romans 8:32*. What greater assurance can we ask for? Oh, that all might have such simple faith in God that they would take him just at his word, trusting him as fully in the darkness as in the light, knowing that the darkness and the light are both alike to God. Then they could say with the prophet: “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.” *Habakkuk 3:17, 18. SITI January 21, 1889, page 23.51*

That is true faith. It was such faith as Job had when he said, “Though he slay me, yet will I trust in him.” When everything is clear, there is no call for faith; but when the clouds hang low, shutting out the beacon light, then faith that makes the darkness even as the noonday, is the faith that overcomes the world. And why should we not have such faith, since Paul, who had every opportunity to make a careful calculation of the matter, says:- *SITI January 21, 1889, page 23.52*

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” *Romans 8:38, 39. W. SITI January 21, 1889, page 23.53*

“Lovers of Pleasures” The Signs of the Times, 15, 3.

E. J. Waggoner

We wonder how it is that professed followers of Christ can engage in the questionable ways of raising money for sacred purposes that

are so prevalent at the present time,-cake-walks, fairs, grab-bags, post-offices, crazy suppers, etc., etc., till we come to mock marriages. Everything sacred is either travestied or dishonored by these affairs. The following from a correspondent in the *Interior* of December 27 presents by no means (would to God that it did) an exceptionable case:-*SITI January 21, 1889, page 23.54*

“The church is denouncing the divorce with their pens and lips and fostering it by their actions. I inclose you notice distributed to every family in this village, and announced as for the benefit of the Presbyterian Church, *i.e.*, to raise money. The ladies are requested to prepare the menu for the occasion. A grand time is promised. Now what do we place before our boys and girls? Why, a man 17 years and a lady 14 years to be married. What must be the impression? Must it not be to the young that to get married is the one thing useful and the younger the better. We would like to hear of Christ as the loving elder Brother, as the risen Saviour, and all about his love for a sinful world, once more.”*SITI January 21, 1889, page 23.55*

And here is another taken from the *Christian Oracle* of the same date:-*SITI January 21, 1889, page 23.56*

“The ladies of the Christian Church have changed the program for their New Year’s eve supper. Instead of being just a plain of oyster supper, as it first announced, it has been transmuted to a chicken-pie supper. An old hen will be there, and the one guessing nearest to age may have supper free. Crazy waiters will dish up the fowl for you, and lunny fortune tellers will read your history. New Year’s eve, remember.”*SITI January 21, 1889, page 23.57*

Virtually such say, We are willing to give to the cause of Christ if it will minister to our carnal pleasures of appetite, fun, frolic, and lust. We are glad, however, that there are some who protest against it, and who desire the preaching of the cross of Christ. But as for the Christian church as a whole, its broad-mindedness and liberality are a matter of boastings. “Whose glory is in their shame, who mind earthly things.” *Philippians 3:19.SITI January 21, 1889, page 23.58*

“The church has fallen, the beautiful church,
And her shame is her boast and pride.”*SITI January 21, 1889, page*

“God Manifest in the Flesh. *Romans 1:3*” The Signs of the Times, 15, 3.

E. J. Waggoner

When the apostle, in his introduction to the epistle to the Romans, speaks of the gospel of God concerning his Son Jesus Christ our Lord, he says of Christ that he “was made of the seed of David according to the flesh.” In this expression, besides the statement of the genealogy of Christ, there lies not only a great theological truth, but also a most comforting thought for poor, frail, erring mortals. *SITI January 21, 1889, page 23.60*

When Christ was here on earth, “God was manifest in the flesh.” *1 Timothy 3:16*. “God was in Christ, reconciling the world unto himself.” *2 Corinthians 5:19*. Christ was God; it was by him that the worlds were made, and it was the word of his power that preserved all things. *Hebrews 1:3*. He had equal glory with the Father before the world was (*John 17:5*); “for it pleased the Father that in him should all fullness dwell.” *Colossians 1:19*. In him dwelt “all the fullness of the Godhead bodily.” *Colossians 2:9*. Yet he was man at the same time. John puts the matter very forcibly and plainly when he says: “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” *John 1:1, 14. SITI January 21, 1889, page 23.61*

No words could more plainly show that Christ was both God and man. Originally only divine, he took upon himself human nature, and passed among men as only a common mortal, except at those times when his divinity flashed through, as on the occasion of the cleansing of the temple, or when his burning words of simple truth forced even his enemies to confess that “never man spake like this man.” *SITI January 21, 1889, page 23.62*

The humiliation which Christ voluntarily took upon himself is best expressed by Paul to the Philippians: “Have the mind in you which also was in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied himself, taking the form of a

bond-servant, becoming in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.” *Philippians 2:5-8*, Revised Version, marginal reading. *SITI January 21, 1889, page 23.63*

The above rendering makes this text much more plain than it is in the common version. The idea is that although Christ was in the form of God, being “the brightness of his glory, and the express image of his person” (*Hebrews 1:3*), having all the attributes of God, being the ruler of the universe, and the one whom all Heaven delighted to honor, he did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy his glory while man was an outcast, without hope. So he emptied himself, divested himself of all his riches and his glory, and took upon himself the nature of man in order that he might redeem him. It was necessary that he should assume the nature of man, in order that he might suffer death, as the apostle says to the Hebrews that he “was made a little lower than the angels for the suffering of death.” *Hebrews 2:9*. *SITI January 21, 1889, page 23.64*

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other scriptures that we will quote bring closer to us the fact of the humanity of Christ, and what it means for us. We have already read that “the Word was made flesh,” and now we will read what Paul says as to the nature of that flesh. “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” *Romans 8:3, 4*. *SITI January 21, 1889, page 39.1*

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man, in order that he might suffer death, it must have been sinful man that he was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon himself the flesh, not of

a sinless being, but of sinful man, that is, that the flesh which he assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the very words upon which this article is based. He was “made of the seed of David according to the flesh.” David had all the passions of human nature. He says of himself, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” *Psalm 51:5.SITI January 21, 1889, page 39.2*

A brief glance at the ancestry and posterity of David will show that the line from which Christ sprung, as to his human nature, was such as would tend to concentrate in him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful. His sons partook of the same nature, and Pharez, one of the ancestors of Christ (*Matthew 1:3; Genesis 38*), was born of a harlot. Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. Of Rehoboam, Ahijah, Jehoram, Ahaz, Manasseh, Amon, and other kings of Judah, the record is about the same. They sinned and made the people sin. Some of them had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although his mother was a pure and godly woman, as could but be expected, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if he had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:-*SITI January 21, 1889, page 39.3*

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [The Syriac version has it, “For he did not assume a nature from angels, but he assumed a nature from the seed of Abraham.”] Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” *Hebrews 2:16-18.SITI January 21, 1889, page 39.4*

If he was made in all things like unto his brethren, then he must have suffered all the infirmities and passions of his brethren. Only so could he be able to help them. So he had to become man, not only that he might die, but that he might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first *2 Corinthians 5:21*:-*SITI January 21, 1889, page 39.5*

“For he [God] hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*SITI January 21, 1889, page 39.6*

This is much stronger than the statement that he was made “in the likeness of sinful flesh.” He was *made to be sin*. Here is a greater mystery than that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” *Galatians 4:4, 5.SITI January 21, 1889, page 39.7*

That Christ should be born under the law was a necessary consequence of his being born of a woman, taking on him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject.*SITI January 21, 1889, page 39.8*

From these texts we are enabled to read with a better understanding *Hebrews 5:7, 8*, where the apostle says of Christ:-*SITI January 21, 1889, page 39.9*

“Who in the days of his flesh, when he had offered up prayers and

supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." Jesus spent whole night in prayer to the Father. Why should this be, if he had not been oppressed by the enemy, through the inherited weakness of the flesh? He "learned obedience by the things which he suffered." Not that he was ever disobedient, for he "knew no sin;" but by the things which he suffered in the flesh, he learned what men have to contend against in their efforts to be obedient. And so, "in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." *Hebrews 4:15, 16. SITI January 21, 1889, page 39.10*

One more point, and then we can learn the entire lesson that we should learn from the fact the "the Word was made flesh and dwelt among us." How was it that Christ could be thus "compassed with infirmity" (*Hebrews 5:2*), and still know no sin? Some may though, while reading this article thus far, that we are depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the "divine power" of our blessed Saviour, who himself voluntarily descended to the level of sinful man, in order that he might exalt man to his own spotless purity, which he retained under the most adverse circumstances. "God was in Christ," and hence he could not sin. His humanity only veiled his divine nature, which was more than able to successfully resist the sinful passions of the flesh. There was in his whole life a struggle. The flesh, moved upon by the enemy of all unrighteousness, would tend to sin, yet his divine nature never for a moment harbored an evil desire, nor did his divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, he returned to the throne of the Father, as spotless as when he left the courts of glory. When he laid in the tomb, under the power of death, "it was impossible that he should be holden of it," because it had been impossible for the divine nature which dwelt in him to sin. *SITI January 21, 1889, page 39.11*

“Well,” some will say, “I don’t see any comfort in this for me; it wasn’t possible that the Son of God should sin, but I haven’t any such power.” Why not? You can have it if you want it. The same power which enabled him to resist every temptation presented through the flesh, while he was “compassed with infirmity,” can enable us to do the same. Christ could not sin, because he was the manifestation of God. Well, then, listen to the apostle Paul, and learn what it is our privilege to have:-*SITI January 21, 1889, page 39.12*

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye *might be filled with all the fullness of God.*” *Ephesians 3:14-19. SITI January 21, 1889, page 39.13*

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fullness of God. What a wonderful promise. He is “touched with the feelings of our infirmity.” That is, having suffered all that sinful flesh is heir to, he knows all about it, and so closely does he identify himself with his children, that whatever presses upon them makes like impression upon him, and he knows how much divine power is necessary to resist it; and if we but sincerely desire to deny “ungodliness and worldly lusts,” he is able and anxious to give to us strength “exceeding abundantly, above all that we ask or think.” All the power which Christ had dwelling in him by nature, we may have dwelling in us by grace, for he freely bestows it upon us.*SITI January 21, 1889, page 39.14*

Then let the weary, feeble, sin-oppressed souls take courage. Let them “come boldly to the throne of grace,” where they are sure to find grace to help in the time of need, because that need is felt by our
SITI January 21, 1889, page 39.15

Saviour, in the very time of need. He is “touched with the feeling of our infirmity.” If it were simply that he suffered eighteen hundred years ago, we might fear that he has forgotten some of the infirmity; but no, that temptation that presses you touches him. His wounds are ever fresh, and he ever lives to make intercession for you. *SITI January 21, 1889, page 39.16*

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God’s strength. The One stronger than Satan may dwell in his heart continually; and so, looking at Satan’s assaults as from a strong fortress, he may say, “Nay, in all these things we are more than conquerors through Him that loved us.” *W.SITI January 21, 1889, page 39.17*

“Wrong Dividing” The Signs of the Times, 15, 3.

E. J. Waggoner

Rev. L. C. Rogers, in the *Sabbath Recorder* of December 13, on the woman as the symbol of the Church (see *Revelation 12*), says:-*SITI January 21, 1889, page 39.18*

“Her child is to rule all nations with a rod of iron, and is caught up to God and to his throne; but the church is persecuted by the dragon, until, in the professed conversion of Constantine, the Roman emperor, in the fourth century, the earth opened her mouth and swallowed up the flood of pagan persecution; then the wrath of the dragon made war upon the remnant of the seed, the faithful few, who rejected the union of Church and State, and refused to become Papaists. *Revelation 12:15-17*. Chapter thirteen marks the rise of Pagan and Papal Rome, and their concurrent prevalence, under the symbol of a beast with seven heads and ten horns.” *SITI January 21, 1889, page 39.19*

But Mr. R. takes no account of the 1260 days which intervene between the time of the child being caught up to God and the time when the earth opened her mouth. In fact, the 1260 days or years

cover the period of persecution. But this was not by the Pagans, but by the Papists. Or does Mr. R. make the days literal? If so, when do they apply? And what about the remnant persecuted *after* the 1260 days? The fact is, the prophecy relates not to the beginning of the Christian dispensation, but to the entire career of the church. If this fact were recognized, that part of the word of truth could better be “rightly divided.” *SITI January 21, 1889, page 39.20*

“The Continental Sunday” The Signs of the Times, 15, 3.

E. J. Waggoner

In an article entitled, “The Continental Sunday, the Reaction Against it in Europe,” the *Lutheran Observer* says:-*SITI January 21, 1889, page 39.21*

“The continental Sunday has trespassed upon the Sabbath as a day of rest. As the physical constitution of man could not endure the exhaustion of uninterrupted toil, God forbade it, and enjoined that all men should abstain from labor one day in every seven. In other words, God ordained the Sabbath as a day of rest.” *SITI January 21, 1889, page 39.22*

Yes, “God ordained the Sabbath as a day of rest,” and he also ordained it as a memorial of his creative work. “Remember the Sabbath day, to keep it holy.” “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it,” is the language of the fourth commandment; and of Israel the Lord said: “Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” *Ezekiel 20:12*. But by the unwarranted substitution of Sunday for the Sabbath, the memorial character of the Sabbatic institution has almost wholly been lost sight of. Truly, the continental Sunday has trespassed upon the Sabbath,” and not only so but it has usurped the place of the Sabbath, and being without the warrant of divine law, its friends are everywhere demanding that this lack be supplied by the enactment of civil laws requiring its observance and punishing its violation. *SITI January 21, 1889, page 39.23*

“Science and the Bible” The Signs of the Times, 15, 3.

E. J. Waggoner

The *Christian Union* of December 13 thus draws the comparison between science and the Bible, in a reply to a correspondent: “If the Bible, as interpreted, is at variance with any well-established discovery of modern learning, perhaps our interpretation is at fault; if not, the Bible is at fault. We must not assume that the Bible cannot be at fault *in some matters*.” In reference to moral matters it says, “The judge in such matters is the Christ in us, *i.e.*, conscience as enlightened by Christ.” *SITI January 21, 1889, page 39.24*

What conclusion! What a standard! If Darwin’s evolution be accepted as a “well-establish discovery of modern learning,” and the Bible does not agree therewith, then “the Bible is at fault”! If in ten years from that time a contrary and equally fanciful theory is accepted by “modern learning” as a “well-established discovery,” then “the Bible is at fault” again if it agrees not with the change! And how decide moral matters? “The conscience as enlightened by Christ,” or “the Christ in us”! What “Christian” fanatic ever existed but that had an “enlightened conscience”? The blind and hypocritical both claim Christ within when transgressing some of the plainest precepts of the word of God. As for us, we prefer the Bible, honored and revered by Christ and his apostles, to the meanderings of the *Christian Union* or the deductions of “modern learning.” “The Scripture cannot be broken,” said Jesus. We prefer his words to a human conscience. *SITI January 21, 1889, page 39.25*

Oscar S. Strauss, United States Minister to Turkey, has reported to the Secretary of State that he has obtained of the General Vizier the necessary authorization for the Bible house at Constantinople to print in Turkish 35,000 Bible tracts, consisting of the Psalms, Proverbs, the four Gospels, and the Acts. *SITI January 21, 1889, page 39.26*

“A Failure” The Signs of the Times, 15, 3.

E. J. Waggoner

The Sunday Law of Louisiana, according to the *Times Democrat*, of New Orleans, of December 2, seems to be an entire failure. That journal says:-*SITI January 21, 1889, page 39.27*

“The Sunday law is now being tried before the jury, as it ought to be. We pointed out some days ago that the Constitution of Louisiana and the rulings of the highest courts made the jury the judge of law and the evidence, the protector of the people against defective, unjust, or arbitrary laws, and that it was not only the right but the duty of jurors to declare in their verdict against acts of discriminations, injustice, and absurdity, as is the Sunday law as it now stands. The juries have done so. The question has been presented to them from every point of view, and nearly every section of law has been tested and passed on, and yet it has been found impossible to secure a single conviction.”*SITI January 21, 1889, page 39.28*

That ought to be the case with all Sunday laws. They should have no place in the law of any civil Government. Sunday is a religious or church institution purely, and the State has no more right to compel its observance than it has to compel men to accept the doctrine of transubstantiation, or to adore the host. Neither do we object to Sunday's being enforced by law because it is a pago-papal institution. Men have no right to legalize *any* Sabbath whatever, whether true or false. It is beyond the province of civil government. The observance of the Sabbath is a matter which lies wholly between man and his Creator.*SITI January 21, 1889, page 39.29*

“Back Page” The Signs of the Times, 15, 3.

E. J. Waggoner

A large number of the sermons delivered in Oakland on Sunday, the 13th inst., were on some phase of the Sunday question. The churches are doing all in their power to influence legislation on this subject. Let the matter be agitated.*SITI January 21, 1889, page 39.30*

The first number of the weekly *American Sentinel* will bear date of January 30, and will be issued at once. This volume is to consist of

forty-eight numbers, and will be furnished at the low price of one dollar. The matter of which the *Sentinel* treats is the leading issue of the day; and as liberal terms are offered to agents, we are sure that they can do well canvassing for it. How many will begin at once?*SITI January 21, 1889, page 39.31*

The *Review and Herald* comes to our table in a new address at the beginning of the year, much improved in appearance. Its columns are wider and longer, having dropped the border; and it is now printed from stereotype plates, the same as the SIGNS, instead of type. May God bless the *Review* in its mission, and give it ever-increasing success in the way of the Lord, till the blessed work in which we are mutually engaged shall triumphantly close.*SITI January 21, 1889, page 39.32*

There has been no religious subject, or religious political subject, ever before the nation which has caused such universal comment on the part of both the religious and secular press as legislation on the Sunday question. Like Ramquo's Ghost, the agitation "will not down." Why? Because God's fullness of time has come for a reform on his holy Sabbath (*Isaiah 58, Revelation 14:9-12*), and Sunday legislation is but the work of the enemy in opposing the truth. *Revelation 13:11-16*. Reader, on which side of the conflict are you?*SITI January 21, 1889, page 39.33*

Mr. Moody is credited with saying that "the biggest lie that ever came out of hell" is the statement that "it makes no difference what a man believes about religion so long as he is sincere." Certainly the idea which Mr. Moody so emphatically condemns is a most pernicious one; it is highly important to believe the truth, for it is that by which God sanctifies his people. In his prayer for his disciples the Saviour prayed, Father, "sanctify them through thy truth; thy word is truth." To despise truth is to despise the Author of truth. *SITI January 21, 1889, page 39.34*

The members of the California Women's Christian Temperance Union are circulating petitions to the Legislature for the enactment of a Sunday law in this State. These petitions are prepared for the signatures of both voters and non-voters in separate columns, and the superintendent of the Department of Legislation told a *Chronicle*

reporter a few days since that they were being numerous signed by people of all denominations except Seventh-day Adventists. Said the superintendent, "Sectarian lines are being ignored and a strong showing in favor of the object is confidently expected." The women of the Union are in earnest, said the lady, and with another month of hard work would be able, she was sure, to roll up a memorial which the Legislature would not venture to treat with disrespect. Copies of the petition, she added, had been sent to all the pastors in the State, to secure signatures in their congregations, and return to her for presentation. *SITI January 21, 1889, page 39.35*

Should not the friends of religious liberty see to it that their representatives in the Legislature know how they stand? *SITI January 21, 1889, page 39.36*

January 28, 1889

“Front Page” *The Signs of the Times*, 15, 4.

E. J. Waggoner

April 30 the centennial of Washington’s inauguration is be generally celebrated by religious services and the churches throughout the land. These services are, according to the program of the committee, to consist of “thanksgiving in praise as may seem suitable in view of what God has done for us and for our land during the century which has elapsed since George Washington took the chair of State.” *SITI January 28, 1889, page 39.37*

There is a difference between belief and belief. Thousands are deceived by supposing Christ is their Saviour because they have nominally accepted of him, and united with the church. Their belief is merely nominal, and, therefore, ineffectual. Paul tells us what effectual belief must be: “With the heart man *believeth unto righteousness*.” This is effectual belief, or faith. It applies the righteousness of Christ to the past life of sin, and appropriates his strength in overcoming sin. Be not deceived; true faith is manifested in righteousness; and all true righteousness is “the righteousness of God by faith.” *SITI January 28, 1889, page 39.38*

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” Not simply the pride of living, but pride which is inwrought in the very being, a part of the life. Knowing that even a proud look is an abomination to the Lord, how can man, whose very life is pride, stand before him? Only by dying. Says the apostle: “Ye are dead, and your life is hid with Christ in God.” Why should the leper cling to his loathsomeness, when he may have the flesh of a child? Even so, why should we cling with such tenacity to that life which only makes us repulsive, when we may have the life of Christ instead? *SITI January 28, 1889, page 39.39*

“None absolutely die,” says the *Universalist*. “We all pass from one sphere of life to another, and lay off what pertains to the lower, as we pass to the higher; but we still live on, and on, and on, and

advance in life attainment, according to our seeking, out of darkness and pain of spirit into light and peace and joy, as we aspire to the good, turn to the light, pursue truth, cast out the evils of our hearts, and form our characters in righteousness.”*SITI January 28, 1889, page 39.40*

This no doubt sounds very fine to those who believe it; and moreover the doctrine is absolutely essential to the existence of Universalism. But, unfortunately for those who put their trust in it, the fact is that it is absolutely without foundation in the Scriptures of truth. Satan, the great enemy of all righteousness, is the author of the doctrine that “there is no death.” He encouraged Eve to sin, with the assurance, “Ye shall not surely die;” and to-day thousands unwittingly encourage rebellion against God in the same way. To such the Lord says: “Ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.” *Ezekiel 13:22.SITI January 28, 1889, page 39.41*

Jacob, the patriarch, illustrates in his life the two characters of the unregenerate and regenerate individual; and these characters are also indicated in the names he bore. At first he was the child of nature, crafty, deceptive, overreaching-Jacob the supplanter-wishing to do right, yet carried away with the propensities of the carnal heart. But after the night struggle at Peniel, he through faith in God gained the victory over the sins of his heart. God met with him, blessed him, not by taking away his troubles, but by giving him strength to bear and power to prevail. After that night he was no longer Jacob, the supplanter, but Israel, the prince of God. Would we be such? The way is plain; by faith prevail with God.*SITI January 28, 1889, page 39.42*

“But I am poor and needy; yet the Lord thinketh upon me.” *Psalms 40:17*. Yes, the Lord of hosts, the high and lofty one that inhabiteth eternity, whose name is holy; the one whose word brought the universe into existence, who measures the heavens with the span, calling all of the numberless worlds by name, thinks upon poor, insignificant man,-man so insignificant that in comparison with God, all the nations of them are less than nothing. How wonderful that God should think of poor man. But what does he think concerning

them? Listen: "For I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end." *Jeremiah 29:11*. He rides upon the heavens in the help of his creatures, and yet ungrateful man often takes his blessing as a matter of course, and forgets to thank the great Giver. Yes, God thinks upon you; do you think upon God?*SITI January 28, 1889, page 39.43*

The Bible states that the vegetable world was brought into existence the third day of creation; and the sun, the source of light and heat to this world, the fourth day. According to the Bible account there is no difficulty to him who has faith in God's power. That power brought them into existence in one day. There would be no difficulty in their existing one day without sun; but, according to modern religio-science, these days were long, indefinite periods. Now it is a common fact that vegetation will not grow, flower, mature, and bear fruit without sun. But these scientists would have all these processes carried on without sun for unknown centuries! We prefer the word of God, simple and reasonable, when understood, though we may not comprehend the infinite power and wisdom behind it,-we prefer it to an inconsistent, hypothetical science which involves so many absurdities, and leads its devotees in darker mazes and deeper mire every step of the way.*SITI January 28, 1889, page 39.44*

"Handling the Word Deceitfully" The Signs of the Times, 15, 4.

E. J. Waggoner

On Sunday, January 18, a large number of the ministers of Oakland, including the Catholic, preached upon the subject of the Sabbath, according to previous agreement. The object was to stir up the people to the importance of legislation to protect Sunday. At the close of the services in most of the churches, the petitions for a State Sunday law, which were gotten up by the Women's Christian Temperance Union, was circulated.*SITI January 28, 1889, page 39.45*

But the point which we wish decided is what to call the position that was taken by some of the preachers. For example, one of them

who took for his text *Psalm 122:1*, "I was glad when they said unto me, Let us go into the house of the Lord," remarked upon it as follows:-*SITI January 28, 1889, page 39.46*

"The man who was touched with this emotion was a statesman, a warrior, a king, a poet, a man of great intellect, and one of exquisite genius. He was a man who was busily occupied on week-days, and so might well have felt that he had excuse for non-attendance in the Lord's house on Sundays, but he no more wanted to be released from the obligation than a healthy boy wishes to be excused from a Thanksgiving dinner, or than a lover desires to be excused from visiting his sweetheart. He might have made many of the pleas that are daily made use of by the man of the present. He had nothing more important to do-no task to write letters or no papers to read; no headache which he had not on Saturday nor would have on Monday was offered as an excuse; no fear of the dampness or the dust, or the heat or cold, which on a week-day would not deter him from attending to his business or pleasure, possessed him."*SITI January 28, 1889, page 39.47*

Another preacher did about the giving of the manna, and its miraculous preservation over the Sabbath, when it would spoil on other days. Said he, "That which the people gathered on Saturday kept fresh and good until Monday morning."*SITI January 28, 1889, page 39.48*

Now shall we call this ignorance of the Scriptures, or a deliberate design to deceive people who might be unfamiliar with them? Did not the first speaker know that David never kept a Sunday in his life? Does he not know that David, like all the Jews, kept the seventh day of the week, commonly called Saturday? Did not the other know that it was the seventh day of the week that the Israelites kept in the wilderness, and upon which no manna fell, and that they gathered it on Sunday the same as on the following week-days? Did he not know that it is the seventh day of the week that James referred to when he said, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day"? *Acts 15:21*. We are verily persuaded that both these preachers knew all these things.*SITI January 28, 1889, page 39.49*

What causes us to believe that there is no minister who does not positively believe that it was the seventh day of the week-Saturday-which was kept by Moses and David, is the fact that they never fail to refer to it as the "Jewish Sabbath." This is sufficient evidence.*SITI January 28, 1889, page 39.50*

We do not refer to this from any desire to direct the attention of people to the short-comings of ministers, although when the command is given to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" (*Isaiah 58:1*), we do not know why an exception should be made in the sins of ministers. Indeed, we think each deception as the above ought to be promptly exposed, since an error on the part of a teacher is necessarily followed by greater evil consequences than one by a learner.*SITI January 28, 1889, page 39.51*

That such a course as the above should be taken, shows the utter absence of any foundation for Sunday observance, and should put people on their guard against that which they seek by such means to secure. It shows that when they would show the people how to keep Sunday, they are forced to go back to examples of Sabbath-keeping. That would be allowable, if there were any command transferring the weekly rest from the seventh to the first day of the week; but when they claim that Sabbath-keeping, they give their whole case away. If this is not prophesying falsely, and handling the word of God deceitfully, we do not know when there ever was such a thing.*SITI January 28, 1889, page 39.52*

The men who are working for a Sunday law try to secure the co-operation, or at least the assent, of seventh-day keepers by telling them that they do not want to oppress anybody; that no person shall be molested who conscientiously observes the Sabbath-day. They may be sincere, but the methods which they take to show the necessity for a Sunday law are not very assuring. W.*SITI January 28, 1889, page 39.53*

"The Power of Christ. *Romans 1:4*" The Signs of the Times, 15, 4.

E. J. Waggoner

“And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” *SITI January 28, 1889, page 39.54*

The statement in this verse is a continuation of that in verse three, or, rather, is the complement of that; so this article must be but little more than a continuation of the preceding one. We have learned what is embraced in the statement that Christ was made of the seed of David, “according to the flesh,” and now we have to note what he is to us “according to the Spirit of holiness.” *SITI January 28, 1889, page 39.55*

“And declared to be the Son of God, ...by the resurrection from the dead.” This must not be understood as meaning that Jesus was not the Son of God before his resurrection, nor that he was not declared to be the Son of God before that time. We well know that he was the Son of God before the world was, and he was then glorified with the glory of the Father. It was as the dearly-loved, only-begotten Son of God that Christ came to this earth. When he was baptized, at the beginning of his earthly ministry, the voice of God came from Heaven saying, “This is my beloved Son, in whom I am well pleased.” *Matthew 3:17*. Upon the mount of transfiguration that voice again was heard, saying, “This is my beloved Son, in whom I am well pleased; hear ye him.” *Matthew 17:5*. And all through his earthly life, Jesus did not hesitate to declare himself the Son of God. So we know that the resurrection did not affect his relationship with God. *SITI January 28, 1889, page 39.56*

It seems evident that the phrase, “according to the Spirit of holiness,” must be the key to unlock the mystery. If we take the closing words of Jesus, as recorded by Matthew, we shall be upon the track of the correct explanation. He said:- *SITI January 28, 1889, page 39.57*

“All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” *Matthew 28:18-20. SITI January 28, 1889, page 39.58*

The kind of power that was given unto Christ may be known from what the disciples were to do: "All power is given unto me in heaven and in earth. Go ye therefore, and teach." Their going and teaching was based upon the fact that Christ had all power, and promised to be with them always. And this agrees with what Paul says in the verse immediately following the one quoted at the head of this article: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." *Romans 1:5. SITI January 28, 1889, page 39.59*

Now we may know how it is that Jesus was declared to be the Son of God with power, by the resurrection from the dead. He was the Son of God, whatever took place. But by the resurrection from the dead he acquired power to impart holiness to as many as should believe on him. It is true that thousands lived holy lives before the first advent of Christ, but they did so only by the power which Christ obtained for them by virtue of his promised death and resurrection. It will be seen that the Scriptures sustain this exposition. We first read *Hebrews 2:14, 15:-SITI January 28, 1889, page 39.60*

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." *SITI January 28, 1889, page 39.61*

Christ took part of flesh and blood, in order that he might have power to redeem man. This does not in any way limit his power before he came to earth; but it is a simple fact that man could not have been redeemed except by the blood of Christ. The law could not relax its claim, and so the Lawgiver consented to receive in himself the penalty of his own law, and thus God can be just and the justifier of him that believeth in Jesus. More than this, by his life of suffering and temptation, he learned how to sympathize with poor, weak mortals. And so the resurrection, which was the triumphant close of his earthly work for man, the thing toward which all his previous life tended, is said to be that by which he obtained power to fill his followers with holiness. *SITI January 28, 1889, page 39.62*

The apostle Peter bears testimony to the same effect. He says:-*SITI January 28, 1889, page 39.63*

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 *Peter 1:3-5.SITI January 28, 1889, page 39.64*

As this text will come in again in our comment on *Romans 1:16*, we pass it without remark for the present. In his second epistle Peter says:-*SITI January 28, 1889, page 39.65*

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” 2 *Peter 1:2, 3.SITI January 28, 1889, page 39.66*

Here is comfort, indeed. All things that pertain unto life and godliness are given to us by this divine power of Christ. Surely there is no manner of excuse for anybody’s failing of righteousness and eternal life. Read now what the apostle Paul says:*SITI January 28, 1889, page 39.67*

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.” *Colossians 1:9-11.SITI January 28, 1889, page 39.68*

The “glorious power” of God is shown in the heavens, which “declare the glory of God,” and in the resurrection of Jesus from the dead. This glorious power may be ours, so that we may be “strengthened with all might,” to be able to “walk worthy of the Lord unto all pleasing.” This power Christ can bestow on us, because he

has experienced the very lowest ebb of human weakness, so that he knows just what help is needed. Therefore he is able to save to the uttermost those that come to God by him.*SITI January 28, 1889, page 39.69*

It is a soul-cheering thought that human weakness, instead of being a bar to our overcoming, may be the very stepping-stone to victory. The apostle Paul had a weakness, which it seemed to him was an insuperable obstacle to his fulfilling his divine commission, and so he besought the Lord to take it from him; but the Lord said:-*SITI January 28, 1889, page 39.70*

“My grace is sufficient for thee; for my strength is made perfect in weakness.”*SITI January 28, 1889, page 39.71*

With this assurance the apostle said:-*SITI January 28, 1889, page 39.72*

“Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.”
2 Corinthians 12:9, 10. SITI January 28, 1889, page 39.73

But we are persuaded that it is not in physical weakness alone that Christ’s strength is made perfect. The infirmities of the flesh, those tendencies which make us an easy prey to the temptations of Satan, call for the manifestation of divine power in an especial manner. In his list of the wonderful things accomplished by faith, the apostle tells of some who “out of weakness were made strong.”
Hebrews 11:34. That is, the very weakness of their moral nature called for more of the divine power, and the greater the weakness, the more divine power was called for; and so it appears that the weakest point in our nature may, through the divine power of Christ, become our strongest point.*SITI January 28, 1889, page 55.1*

From this standpoint, then, we may even glory because of the weakness of our moral natures. Not that we should glory because we are or have been weak, but having been “strengthened with all might according to his glorious power,” being “strong in the Lord, and in the power of his might,” we can glory in the cross of our Lord

Jesus Christ, by whom the world, with its lusts, is crucified unto us, and we unto the world.*SITI January 28, 1889, page 55.2*

“All power is given unto me in Heaven and in earth,” says Jesus. Let us not, then, tremble at the power of the enemy. Let us not talk about the power of the devil, for that will give him an advantage over us. By our very fear of him we give him power over us. He is a strong man armed, but Christ is the stronger than he, who has entered into his house, and bound him, and taken away his armor wherein he trusted. See *Luke 11:21, 22; Revelation 1:18*. His power is nothing in comparison with that of Christ. Let us, then, exalt the power of Christ, and joyfully trust it. No matter what the inherited or acquired weakness of character, nor how sorely the enemy may press, we may rest confident in the promise:-*SITI January 28, 1889, page 55.3*

“Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms.” *Deuteronomy 33:25-27*. And in all these things we may be “more than conquerors through Him that loved us.” W.*SITI January 28, 1889, page 55.4*

“True Words” The Signs of the Times, 15, 4.

E. J. Waggoner

In commenting upon fifth date late address of the Pope to the Sacred College, the *Christian Oracle* (Chicago) says:-*SITI January 28, 1889, page 55.5*

“If there is anything clearly taught in the New Testament, it is the distinction between the State and the Church, the kingdoms of this world in the kingdom of Christ. Nothing has so tended to weaken the power and influence of the cross of Christ as the assumptions of temporal power by those whose business it is to look after the things allotted to them.”*SITI January 28, 1889, page 55.6*

These are true words, but their full force is probably not realized

even by the man who penned them. Certain it is that thousands in our land to-day who suppose that they are opposed to all union of civil and ecclesiastical power are aiding and abetting the very movement which, if successful, will surely result in the establishment of a system modeled after the Papacy. Should the Blair Amendment, which provides that the principles of the Christian religion shall be taught in the public schools in our land, become a law, some tribunal must decide what constitutes the principles of the Christian religion, and what will that be but the establishment of an American Papacy?*SITI January 28, 1889, page 55.7*

It is true that “nothing has so tended to weaken the power and influence of the cross of Christ as the assumption of temporal power” by religious teachers; and yet, knowing this, the clergy of our own land are striving after civil power to-day as never before. The present almost universal demand on the part of the popular ministry for religious legislation will also greatly “tend to weaken the power and influence of the cross of Christ,” but it will greatly strengthen the political influence of the churches and of the ministers, and that is why they are clamoring for it.*SITI January 28, 1889, page 55.8*

“Our Attestation and Shield” The Signs of the Times, 15, 4.

E. J. Waggoner

The proof of the mission of the messenger of God in these days is not miracles. If it were, how could we distinguish between the false and the true? for Satan will work “with *all power* and *signs* and lying wonders.” *2 Thessalonians 2:9*. And these will be wrought in order “that they may lead astray, if possible, the elect.” *Mark 13:22*, Revised Version. The word here translated *signs* occurs in *Mark 16:17*; *John 20:30*; *Acts 5:12*, and many other places. It is also translated miracles, as in *John 3:2*; *Acts 6:8*; *Revelation 13:14*, and *Revelation 16:14*. Signs were miracles are wrought by both good and bad; by the messengers of Satan as well as the messengers of Christ; to deceive and sin as well as to confirm in righteousness.*SITI January 28, 1889, page 55.9*

But the great test and great attester is the “more sure word” of God.

The minister of Christ is to “preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” *2 Timothy 4:1-4*. And he is to do this because of the deceptions and departure from that word. If one comes to us manifesting great zeal and power, we are to judge and not by the miracles he works, or by his character and zeal, but by his teaching, and the effects of that teaching. “To the law and to the testimony; if they speak not according to this word, and it is because there is no light in them.” *Isaiah 8:20*. Not those who do great wonders, but those who do God’s will, are his children. See *Matthew 7:21-23*. *SITI January 28, 1889, page 55.10*

All this is summed up by the apostle in *2 Corinthians 6:4-7*: “In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watching, in fasting, by pureness, by *knowledge*, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the *word of truth*, by the power of God, by the armor of righteousness on the right hand and on the left.” *SITI January 28, 1889, page 55.11*

It is not by one proof that the messenger of God is attested, but by many; and the word of truth reveals them all. And those who have the knowledge of the truth, and the love of the truth, will not be deceived. “Thy word,” says David, “have I hid in mine heart, that I might not sin against thee.” God’s truth must be the shield and buckler of his people. *SITI January 28, 1889, page 55.12*

“The Sabbath-School. Hardening Pharaoh’s Heart” The Signs of the Times, 15, 4.

E. J. Waggoner

Old Testament History. (Lesson 6. February 9, 1889.)

1. When the Lord sent to Moses to Egypt, what did he say that he knew of Pharaoh? *SITI January 28, 1889, page 55.13*

“And that I am sure that the king of Egypt will not let you go, but by strong hand.” *Exodus 3:19*, margin. *SITI January 28, 1889, page*

2. What did he say he would have to do before Pharaoh would relent?*SITI January 28, 1889, page 55.15*

“And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.” *Verse 20.SITI January 28, 1889, page 55.16*

3. Then what was Pharaoh’s natural disposition?-*Stubborn and self-willed; hard and unyielding.SITI January 28, 1889, page 55.17*

4. Afterward, what did the Lord tell Moses he would do to Pharaoh?*SITI January 28, 1889, page 55.18*

“And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt.” *Exodus 7:3.SITI January 28, 1889, page 55.19*

5. What did he say that Pharaoh’s stubbornness would give him an opportunity to do?*SITI January 28, 1889, page 55.20*

“But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.” *Verses 4, 5.SITI January 28, 1889, page 55.21*

6. What first tended to harden Pharaoh’s heart?*SITI January 28, 1889, page 55.22*

“And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron’s rod swallowed up their rods. And he hardened Pharaoh’s heart, that he hearkened not unto them; as the Lord had said.” *Verses 10-13, 7.SITI January 28, 1889, page 55.23*

7. What again confirmed him in this stubbornness?*SITI January 28, 1889, page 55.24*

“And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments; and Pharaoh’s heart was hardened, neither did he hearken unto them; as the Lord had said.” *Verses 20-22.SITI January 28, 1889, page 55.25*

8. Through whose power did the magicians resist the truth, and strengthened the king’s evil purpose?*SITI January 28, 1889, page 58.1*

9. What first caused Pharaoh’s determination to weaken?*SITI January 28, 1889, page 58.2*

“Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.” *Exodus 8:8.SITI January 28, 1889, page 58.3*

10. When the Lord granted him this favor, what was the result?*SITI January 28, 1889, page 58.4*

“And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.” *Verses 12-15.SITI January 28, 1889, page 58.5*

11. Did the next plague have any affect on the king?*SITI January 28, 1889, page 58.6*

“And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God; and Pharaoh’s heart was hardened, and he hearkened not unto them; as the Lord had said.” *Verses 17-19.SITI January 28, 1889, page 58.7*

12. When the plague of flies came, how was he affected?*SITI January 28, 1889, page 58.8*

“And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants’ houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days’ journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; entreat for me.” *Verses 24-28.SITI January 28, 1889, page 58.9*

13. When favor was again shown him, what was the result?*SITI January 28, 1889, page 58.10*

“And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.” *Verses 30-32.SITI January 28, 1889, page 58.11*

14. How was Pharaoh affected by the next two plagues?*SITI January 28, 1889, page 58.12*

“And the Lord did that thing on the morrow, and all the cattle of

Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.” “And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.”

Exodus 9:6, 7, 10-12.SITI January 28, 1889, page 58.13

15. After Pharaoh had so often hardened his heart, what did the Lord do? *Verse 12.SITI January 28, 1889, page 58.14*

16. What was the seventh plague?*SITI January 28, 1889, page 58.15*

“And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.” *Verses 23-25.SITI January 28, 1889, page 58.16*

17. How did this terrible plague affect the king?*SITI January 28, 1889, page 58.17*

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.” *Verses 27, 28.SITI January 28, 1889, page 58.18*

18. Was his request granted?*SITI January 28, 1889, page 58.19*

“And Moses went out of the city from Pharaoh, and spread abroad

his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth.” *Verse 33.SITI January 28, 1889, page 58.20*

19. What did this favor lead Pharaoh to manifesto more?*SITI January 28, 1889, page 58.21*

“And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.” *Verses 34, 35.SITI January 28, 1889, page 58.22*

20. When the terrible plague of locusts was sent, what request, confession, and promise did the king make?*SITI January 28, 1889, page 58.23*

“Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only.” *Exodus 10:16, 17.SITI January 28, 1889, page 58.24*

21. Did the Lord grant his request?*SITI January 28, 1889, page 58.25*

“And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.” *Verse 19.SITI January 28, 1889, page 58.26*

22. What did the Lord again do to Pharaoh, even by this act of kindness?*SITI January 28, 1889, page 58.27*

“But the Lord hardened Pharaoh’s heart, so that he would not let the children of Israel go.” *Verse 20.SITI January 28, 1889, page 58.28*

23. In all this record, what especial thing is it that had the effect of hardening Pharaoh’s heart?*-The rejection of light from God. See notes.SITI January 28, 1889, page 58.29*

24. With what Scripture is this in harmony?*SITI January 28, 1889, page 58.30*

“Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.” *Isaiah 26:10.SITI January 28, 1889, page 58.31*

25. What is it that makes wicked persons more settled in their determination to sin?*SITI January 28, 1889, page 58.32*

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” *Ecclesiastes 8:11.SITI January 28, 1889, page 58.33*

26. After the sixth plague, what did the Lord say was the reason he had preserved Pharaoh for so long the time? See note.*SITI January 28, 1889, page 58.34*

“For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.” *Exodus 9:15, 16.SITI January 28, 1889, page 58.35*

27. When God’s judgments are in the land, for what purpose is it?*SITI January 28, 1889, page 58.36*

“With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” *Isaiah 26:9.SITI January 28, 1889, page 58.37*

NOTES

God knows the heart of all men (*Acts 15:8; John 2:25*), and so he knew the full stubbornness of Pharaoh’s nature before he sent Moses to him. Nevertheless he gave Pharaoh ample opportunity to receive the knowledge of God. At first God manifested this power to Pharaoh by simple miracles. But the king rejected this evidence, and not only allowed but invited the devil to destroy its force. Then

the Lord began to bring judgments upon Pharaoh, and made himself known in a more marked manner; but still the king's stubborn heart willfully rejected light, even after his magicians-the agents of the devil-had confess their own impotence, and the power of God. By this means Pharaoh hardened his own heart so much that it was impossible for him to see light. He was in the condition of those of whom Paul speaks when he says:-*SITI January 28, 1889, page 58.38*

"But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." *2 Corinthians 4:3, 4.SITI January 28, 1889, page 58.39*

Then God proceeded to harden his heart still more. Paul says of the heathen in general, who were wholly corrupt, that, "even as they did not like to retain God in their knowledge, God gave them over to a mind avoid of judgment, to do those things that are not convenient." *Romans 1:28, margin.* So of those in the last days who willfully reject light, he says that "for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." *2 Thessalonians 2:11, 12.SITI January 28, 1889, page 58.40*

God always lets men have just what they are determined to have. If they hunger and thirst after righteousness, he will fill them with it; but if they fortify themselves in stubbornness, resist the strivings of the Spirit, and are bound to have their own evil way, then his Spirit ceases to strive with them, and he lets them have darkness to the full. Of those who hate knowledge, and despise God's reproof, he says: "Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." *Proverbs 1:31, 32.SITI January 28, 1889, page 58.41*

The bearing of this lesson upon the doctrine of the future probation is obvious. In this life God gives to every man ample opportunity to know him, and to accept the salvation. The true Light "lighteth every

man that cometh into the world.” *John 1:9*. The rejection of this Light leaves the man in darkness. The light tends to soften and subdue his heart; the rejection of it hardens his heart. After a man has deliberately rejected light, and hardened his heart, additional light and favor only harden his heart the more. So then if, after this life, God should grant man another probation, it would tend, not to his salvation, but to increase his wickedness, and would thus be useless. So it is that if they favor be shown to the wicked, his wickedness will not depart from him; and yet in the favor of God there is life, and it is his goodness that leads to repentance all who do repent. The same thing which saves some destroys others, according to the way in which they receive it, just as the same sun which melts wax hardens clay. *SITI January 28, 1889, page 58.42*

“Back Page” The Signs of the Times, 15, 4.

E. J. Waggoner

Good Health, the well-known and popular monthly published at Battle Creek, Mich., by J. H. Kellogg, M.D., enters upon the year 1889 greatly enlarged in size and improved in appearance. Dr. Kellogg spares neither pains nor expense to make his journal second to none; and he well deserves the success which has attended his efforts. The former subscription price of *Good Health* was \$1.00 per year; it is now \$1.25, which, in view of recent improvements in the size and style of the journal, is even cheaper than before. It is certainly well worth the money. *SITI January 28, 1889, page 58.43*

In the notes on the Sunday-school lesson in the *Interior* of January 3, the writer, a D.D. by the way, says, “That is the true way to spend Sunday, to do is Jesus did.” We say, Amen. But that does not mean to regard Sunday as a holy day; for Jesus never did that. To do as Jesus did we would regard Sunday as a secular day. The writer means to spend Sunday as Jesus spent the Sabbath; but he writes just as though Sunday was the Sabbath kept by Jesus. This is one of the common, wicked, dishonest ways which Sunday advocates are now using to bolster up an institution which has no foundation in truth. They know that Sunday was never observed by our Lord or by holy men before him. “Let no man deceive you with vain

words." *SITI January 28, 1889, page 58.44*

The *Catholic Review* argues that because Catholics go to mass Sunday morning the day is not abused one-tenth part as much in Catholic countries as appears upon the surface. Thus it appears that with Romanists, as with many Protestants, the essential thing in Sunday-keeping is attendance upon church services. Among Catholics it matters little how the rest of the day is spent if only the morning hours be devoted to religion; and that the same idea is rapidly taking possession of the Protestant mind is evidenced by the fact that the great argument against Sunday papers, Sunday trains, Sunday mails, etc., is that they keep people away from church. Indeed, the real purpose of Sunday laws, for which so many are now clamoring, seems to be to fill the churches by closing up everything else. *SITI January 28, 1889, page 58.45*

The attendance at the last quarterly meeting of the Oakland Seventh-day Adventist church was larger than at any previous quarterly meeting ever held. The largest per cent. of attendance ever known at any quarterly meeting of the church before was sixty-five per cent., but on the first Sabbath of the new year, seventy-five per cent. of the members were present, although the membership has greatly increased. The membership of the church on that Sabbath was 408, but this number has been considerably increased since by additions by letter. The celebration of the ordinances was entered into heartily, very many being present who had never taken part before. But the increase in membership does not by any means indicate the extent of the blessing of the Lord upon this church. This cannot be expressed in words. Sinners have been converted, backsliders reclaimed, and old professors have been quickened to a life that they never experienced before. The church social meetings are precious seasons, and the general testimony is, Hear what the Lord has done for my soul. *SITI January 28, 1889, page 58.46*

The rapidly increasing membership of this church, together with the important interests committed to it, make its responsibilities very great, and we feel that the blessing that has been experienced greatly augments this responsibility. The prayers of God's people are earnestly desired for the church here as a whole, and for those

upon whom heavy burdens have been especially laid.*SITI January 28, 1889, page 58.47*

In speaking of our public-school system, the *Catholic Telegram* says:-*SITI January 28, 1889, page 58.48*

“It will be a glorious day for Catholics in this country when, under the laws of justice and morality, our school system shall the shivered to pieces.”*SITI January 28, 1889, page 58.49*

Then of course Roman Catholics ought to favor the Blair Amendment Bill, for if that will not shiver our system of public free schools, we know not what will. Then in that glorious day, in the rivalry which will come between the infidel and Christian elements, the Catholics will hold the balance of power, and so be able to dictate just what “principles of the Christian religion” will be taught in our schools as provided by the Blair Amendment. But all men may not be able to indorse what Rome calls Christian. And so legal prosecution will follow.*SITI January 28, 1889, page 58.50*

What Unitarianism is may be gathered very clearly from an article by the Rev. C. W. Wendte, in the *Oakland Tribune* of January 12, in which he enumerate the points which Unitarianism is destined to make orthodoxy surrender. Among them are these: The deity of Christ; personality of the Holy Spirit; a personal devil; endless punishment for the sinful; all theories of the atonement which endeavor to make Christ’s sacrifice more than a type of the vicariousness of all human life; the so-called fall of man; the literal inspiration and infallible authority of the Bible, or any view of it which denies its natural, human, and historic origin, and excludes the merit and grace in the other sacred literatures of the race; and belief in miracles past or present. That is quite an extended list. Now we would like to know what there is to hinder Ingersoll from being a member in good standing in the Unitarian Church.*SITI January 28, 1889, page 58.51*

The Oakland Sabbath-school has just closed a prosperous year, and a few items concerning it may be of interest to many who had formerly been connected with it, but who are now in distant fields of labor.*SITI January 28, 1889, page 58.52*

The number present the last Sabbath in 1887 was 300. The last Sabbath in 1888 there were 343. The membership at the close of 1887 was 405, and at the close of 1888 it was 408. This shows a great improvement in the attendance of members. The average attendance during the year has been 85 per cent. The average attendance for the last quarter of 1888 was 88 per cent. of the membership, which averaged 370. *SITI January 28, 1889, page 58.53*

The class contributions for the year amounted to \$983.61. Reckoning on the basis of the average attendance, this is a little more than five cents as the weekly contribution of the scholar. The school has paid \$98.36 tithe to the State association; the running expenses for the year have been \$256.44, and the remainder of the contributions for the year, \$588.23, has been given to the London City mission. *SITI January 28, 1889, page 58.54*

Better than all this is the fact that the interest in the study of the lessons has greatly increased, and many members of the school have given their hearts to the Lord. The school has begun the new year with good courage and zeal, and the outlook is better than ever before. *SITI January 28, 1889, page 58.55*

The *Golden Gate* makes the following comment on a thing which we were about to notice, having also seen it in the secular papers: —*SITI January 28, 1889, page 58.56*

“Brother Moody, the evangelist, is reported as saying a few evenings ago, in his discourse at the pavilion: ‘We are going to see our friends in Heaven. They are not going to lose their identity. Nor do I believe they sleep in their graves until the resurrection. Paul has not been in his grave these 1,800 years. He has been with Christ. Abraham, Isaac, and Jacob are there, too. They have not lost their identity. Nor have Moses and Elijah. When Peter and John saw Moses and Elijah just before the crucifixion they recognized them. We are going to know our friends in Heaven. We are going to have all we want, too. If a child wants toys in Heaven I believe it well get them.’ That is a very practical kind of a Heaven. But what becomes of the evangelical idea of the resurrection of the physical body? How can Brother Moody’s ministerial brethren sit quietly and

listen to such heresy to dogmatic creed? Is the great evangelist coming over to the Spiritualist side of theology?"*SITI January 28, 1889, page 58.57*

That is just what he is doing. That is just what everybody will do who swings loose from the teachings of the Bible. We thought that we would like to ask Mr. Moody where our dead friends do sleep, if it is not in their grave; for that they are asleep is most clearly stated in the Bible. One of two positions he must take: either they are asleep in Heaven, or else they are not asleep all. The evangelist shows that he does not believe in the former, and so what becomes of his boasted loyalty to the Bible?"*SITI January 28, 1889, page 58.58*

"Religio-Political Clubs" The Signs of the Times, 15, 4.

E. J. Waggoner

And so it goes. The *Christian Cynosure* of the 3rd inst. gives an account of a convention held at Worcester, Mass., at which the New England Christian Association was organized. The object of this association is to proclaim and publish pure Christianity, Bible holiness, and sound morality. So says article 2 of their constitution. And this is all good. But the same convention adopted a constitution for local organizations, the objects of which are, "the advancements of the Redeemer's kingdom and the overthrow of those evils which block the way,-the lodge, the saloon, the tobacco habit, the Sunday newspaper, debasing literature,-Romish aggression is on the divine right of liberty of conscience, or any other thing which is contrary to the word of God," or the New England Christian Association, for that is what it means. To the proclamation of "pure Christianity" we have no objection; we will rejoice in it. We believe these associations have the right to publish their counter-blasts against tobacco, or against secret societies, or Sunday newspapers, or Romish aggressions, or the divine right of liberty of conscience, and if thedr things can be overthrown by preaching or publishing, let them go by all means; for these had been in operation for years; and these things are "not fully accomplished by existing agencies," says the preamble to this constitution. What are the means to use? We can learn this by the resolution "again

Sabbath [Sunday] desecration,” and the “hearty approval,” by this convention, “of the constitutional amendment proposed by Senator Blair, of New Hampshire.” *SITI January 28, 1889, page 58.59*

This reveals the true inwardness of this “Christian” Association, as also of others similarly called. It is but a National Reform ally, as is the *Christian Cynosure*. The local organizations are but religio-political clubs, not to overthrow “aggression on the divine right of liberty of conscience,” but to establish an ecclesiastical tyranny which will bind in bands of steel the man who dares to think aloud things contrary to this so-called Christian Association. Christian forsooth; that system which would compel religious observances in any form-right or wrong-is stamped by the divine word as antichrist. *SITI January 28, 1889, page 58.60*

February 4, 1889

“Front Page” *The Signs of the Times*, 15, 5.

E. J. Waggoner

Real faith is believing that God will do for us that which he has promised to do; not that which we would like to have him do. *SITI February 4, 1889, page 58.61*

The *Christian at Work* bewails the fact that the week of prayer does not command a hearty co-operation of the churches that it did in ten or fifteen years ago, and says:-*SITI February 4, 1889, page 58.62*

“One of our contemporaries, noticing the fact of the decline, says: ‘It is only a question of time when the week of prayer will be numbered among the institutions of the past.’ Doubtless this is true, and let us say, sooner than see it dwindle away, it would be better to abolish it altogether. When the week of prayer ceases to represent a real want, it ceases to justify its existence.” *SITI February 4, 1889, page 58.63*

And yet the editor expresses the belief that “great good will come from the week of prayer just past.” *SITI February 4, 1889, page 58.64*

We wish that preachers would do what the subjoined note calls for. The great difficulty is, to give expositions which will harmonize with the many and unscriptural doctrines now held, and satisfy the inquiring listeners who might ask too many questions hard to be answered in an “orthodox way.” The word of God, rightly interpreted, *will* recommend itself. Here is the item:-*SITI February 4, 1889, page 58.65*

“The *London Sunday School Chronicle* remarks that public men have put in an earnest plea for a return to the expository style of preaching, and the plea is meeting with a response. The *Chronicle* well says: “Let us give the Word the chance of making its own impression. We may be quite sure that it will recommend itself. When people know *what it is*, they can afford to smile, even at

learned German professors, who tell them *what it is not.*" *SITI February 4, 1889, page 58.66*

Among the blessings pronounced by our Saviour was this: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." To thirst means more than simply to desire; it means to have that intense longing of souls so aptly expressed by the psalmist in these words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; for the living God, when shall I appear before God?" *Psalm 42:1, 2. SITI February 4, 1889, page 58.67*

This is the language of the most intense longing. The panting deer upon the sun-scorched and barren plain, has but one impulse, namely, to reach water; the famish traveler in the desert wastes has but one thought, Oh, that I might find water; and so must He feel who seeks God. When in sore distress the patriarch Job exclaimed in the anguish of the soul: "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." *SITI February 4, 1889, page 58.68*

These Scriptures give some idea of what the man feels who has real longings of soul for God and for the things that pertain to salvation. And he who has these controlling desires, these all absorbing longings, will not be disappointed, "he shall," says the word of God, "be filled." *SITI February 4, 1889, page 58.69*

Speaking of the pretensions of the Papacy, both moral and political, *America* pertinently says:- *SITI February 4, 1889, page 58.70*

It is somewhat late in the world's history for the Pope to claim that he is the greatest moral power in that world. We read that "righteousness exalteth a nation." Where, in the history of the past, is there an instance of submission to the supremacy of Rome exalting either a people or a nation? The intelligence of this century judges institutions and dogmas by their fruits. So long as Italy rested under the shadow of "the real sovereignty" of the Romish Church, civilization slumbered within her borders, while ignorance and depravity paralyzed progress. There is not an exception from the experience of Italy in history to sustain the Pope's pretensions,

that it would be for the advancements of that or any other country that his temporal rights should be vindicated.*SITI February 4, 1889, page 58.71*

According to statistics recently published in the *Advance*, there has been a marked falling off, of late years, in the number of college graduates who have entered the ministry. From 1837 to 1840 Oberlin sent out 56 graduates, 66 per cent. of whom entered the ministry; but of the 201 graduated from 1861 to 1870 only 31 per cent. entered the ministry. During about the same years the per cent. of graduates entering the ministry from Yale declined from 32 to 15; while the per cent. of those from Harvard decreased from 12 to 6. A number of other colleges make about the same showing. The *Advance* says: "We doubt not that some pastors find these fact solemnly suggestive." "These figures, even with the most favorable interpretation and largest allowance, are eloquent as to the demand for more men in the ministry."*SITI February 4, 1889, page 58.72*

When we preach the necessity of obedience to the commandments of God, there are many who charge us with being *legalists*, notwithstanding the fact that we preach "the faith of Jesus," at the same time as of equal importance. Those who repudiate the Sabbath of the Lord, seem to have a terrible horror of anything like legalism. But here an anomaly presents itself. The same people who would not dare keep the Sabbath, lest they should be called *legalists*, are very zealous in their efforts to have laws enacted to enforce the observance of Sunday. Law, law, law, is their main theme. "We must have a law," say they, "in order to check this Sunday desecration." Is not this *legalism*? If not, what is it? It seems from their actions as though the only law to be shunned is the law of God. After all, this is but natural, for that is the law which brands the Sunday as a base counterfeit. No wonder Sunday devotees wish to throw the law of God into the shade; but when they actually have a law requiring Sunday observance, their fear of legalism will be gone.*SITI February 4, 1889, page 58.73*

"Continue" The Signs of the Times, 15, 5.

E. J. Waggoner

“But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.” Thus wrote the apostle Paul to his son Timothy. There are thousands of honest souls who would be well off if they would but heed that injunction. It would seem to be the most natural thing in the world to do, and yet there are few who do it. If a man has learned a thing, and is assured of it, it would seem as though he would cling to that under all circumstances; the more the clouds and mists gathered about him, the more that darkness covered his way, making it almost impossible to discern anything, the more closely should he cling to those things that he has been assured of.*SITI February 4, 1889, page 58.74*

Usually, however, the contrary is just the case. A person is as well assured of some things as he can possibly be of his own existence, but suddenly he is confronted by something which he does not know how to “harmonize” with what he already has. The new thing may be only a spectre, but it has proved sufficient to frighten him from all that is substantial.*SITI February 4, 1889, page 58.75*

There are a great many who can never become reconciled to the idea that they are not omniscient. They rest content for a while in the things that they are assured of, simply because those things bound their horizon. But when they become conscious that there are things that they do not know, and things that they with their finite minds cannot understand, they give up everything. They will know everything or nothing. Unfortunately, when they have thrown away those things that they know, and are the nearest to knowing nothing, they imagine that they are the nearest to knowing everything.*SITI February 4, 1889, page 58.76*

Henry Ward Beecher tells of a lesson which was once given him in regard to continuing in the things which he knew. When he was a boy, he had a very original teacher in mathematics. One day Henry was demonstrating a problem, when his teacher suddenly interrupted him with an emphatic No! This disconcerted him and he began again at the beginning, but was very soon interrupted by another emphatic contradiction of his statement. Wholly discouraged, he sat down, and the problem was given to another boy, who demonstrated it in the same manner and was met by the

same contradictions on the part of the teacher. This boy, however, paid no heed to the interruptions, and completed his demonstration and was commended. "Why," said young Beecher, in an injured tone, "that's just the way I did it." "Yes," replied the teacher, "but you didn't stick to it." *SITI February 4, 1889, page 58.77*

That is the way with many Christians. They go along very smoothly so long as there is no breath of opposition; but as soon as they meet with a sharp contradiction, they don't know what to do. They act as though they thought that nothing can be true unless everybody believes it. It isn't, however, because the things that they are assured of are attacked, that they give up the truth, but because something else is declared or insinuated to be the truth, and they cannot harmonize the two. Doubts and fanciful theories are presented to them, and they straightway leave the solid ground of truth, to chase the will-o'-the-wisp into the bogs of error. How much better off people would be if they would only heed the apostle's injunction to continue in the things that they are assured of. Is not that the only common sense way of doing? *SITI February 4, 1889, page 58.78*

It is only those who patiently continue in well-doing that God will reward with eternal life. Eternity in the kingdom of God will be continual progression in the truths which have been learned on earth. No man who puts his hand to the plow and looks back is worthy of the kingdom of Heaven; because if he cannot continue for a few years in things that he has been assured of, how can he continue in the same things throughout eternity? *SITI February 4, 1889, page 58.79*

Happy is the man who continues instant in prayer, "watching thereunto with all perseverance," and is thus "steadfast, unmovable, always abounding in the work of the Lord." Have you been assured of one thing? Then cling to it and continue in it, even though it be the only thing you know. Better be assured of one thing, than to be in doubt of every thing. Does somebody say, "Well, I don't know about that"? Then do you reply, "Well, I do know about it." Does somebody taunt you with your ignorance of many things? Tell them that your ignorance of many things shall not overthrow your knowledge of the one thing. Whatever is said and done, "continue

thou in the things which thou hast learned, and hast been assured of." Only by so doing can you hope to know any thing more.*SITI February 4, 1889, page 58.80*

Above all things, continue in the knowledge of God. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." *Titus 3:8*. Oh that all who profess faith in Christ might so know him whom they have believed that they would "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head, even Christ." W.*SITI February 4, 1889, page 58.81*

"A Remarkable Plan" The Signs of the Times, 15, 5.

E. J. Waggoner

The questions of "how to reach the masses," and "how to get people to attend church," are, it seems, still live topics in New York, and a correspondent of the *Evening Post* of that city has offered, presumably as a solution of the latter problem, the suggestion that the rich men in the "large and handsome churches pay for a number of the best seats in the church, and have the reserve, especially for the poor people." "Only think," says he, "of the immense delight and privilege to a poor person to sit in a front pew, to hear the delightful music, to join in the beautiful service, and to feel himself a member of that great congregation-the church as free, as home-like to him as to the rich man whose noble thoughtfulness and whose bounty made that seat a free one!"*SITI February 4, 1889, page 58.82*

It is then suggested that the rich men would themselves sit in the "more obscure places," and this the *Post's* correspondent is sure would "so touch the hearts of the poor that they would rush to the churches to enjoy the boon."*SITI February 4, 1889, page 58.83*

Commenting upon the suggestion, the New York *Sun* says the

following very sensible things:-*SITI February 4, 1889, page 58.84*

“Very likely many of them would come, but they would be only from among those of the poor who are willing to put their poverty on exhibition for pay-the tramps, the bummers, the deadbeats, the beggars, and the imposters. If the rich Christians, besides reserving the front seats for them, should offer to each a dollar a Sunday, the fashionable churches might be filled as never before. Otherwise the plan would not work.*SITI February 4, 1889, page 58.85*

“The trouble with the system of hiring pews at high prices in fashionable churches is that it involves a discrimination between the rich and the poor, which does such violence to the whole theory of Christianity that the simplest see its inconsistency. Yet the plan proposed by the *Evening Post’s* correspondent tends to emphasize the distinction. The poor are made dependent on the bounty of the rich, and their poverty becomes the more conspicuous in a place where all should be alike before God, and rich or poor only according to the measure of their spiritual worth.*SITI February 4, 1889, page 58.86*

“It makes no difference whether the rich occupy the front seats and the poor the back seats, or the rich the back seats and the poor the front seats. The line of distinction between them is drawn all the same, except that in the latter case the degradation of the poor would be more striking. They would be in the front seats because they were poor, and the rich would be behind them because they were rich. The fashionable pews would then be those in the ‘obscure places,’ since to occupy a conspicuous seat would be for a man to advertise his poverty and his inferiority in the social scale.*SITI February 4, 1889, page 58.87*

“Of course the self-respecting poor could never be induced to go to church on any such conditions. If they are to accept ‘bounty’ in God’s house, they want it to be God’s, and not man’s bounty. They do not want to be reminded, and to have everybody be reminded, when they go up to pray, that they are a class by themselves, and that even the privilege of religious worship is obtained by them only at the cost of those who have more money than they.*SITI February 4, 1889, page 58.88*

“Yet the dense ignorance of human nature displayed by the author of this plan is common enough in the churches of which he speaks, and it explains why they are unable to reach the great body of the people.”*SITI February 4, 1889, page 58.89*

“A Misapplication” The Signs of the Times, 15, 5.

E. J. Waggoner

A Rev. Francis Rand, in the *Christian Nation* of January 9, says that Christianity “is the legitimate religion of the Republic.” “It is impossible for America, in the line of her patriotic history, to be kept apart from Christianity in the cause for liberty;” and then he quotes from W. E. Channing, as in harmony with what he says, as follows:-*SITI February 4, 1889, page 58.90*

“This at least we know, that equal rights and an impartial administration of justice has never been enjoyed where this religion has not been understood. It favors free institutions, first, because its spirit is the very spirit of liberty; that is, a spirit of respect for the interests and rights of others. Christianity recognizes the essential equality of mankind.”*SITI February 4, 1889, page 58.91*

Mr. Rand’s statement, that “Christianity is the legitimate religion of the Republic,” is essentially false. It is impossible for a republic to be religious. The Republic is not an entity; it is not a responsible individual. It has no soul to save. It cannot repent or believe. It is made up of the individuals of many nations and climes, of all beliefs and practices; and the infidel is just as much entitled to citizenship under the Constitution, other things being equal, as a Christian. The law of a nation may declare it to be Christian, but that does not alter its character. Facts are stubborn things.*SITI February 4, 1889, page 58.92*

Further, Dr. Channing’s statement is not at all in harmony with Mr. Rand’s. The *understanding* of the principles of the Christian religion, and the embodying of those principles in statute law, are two widely different things. And just as soon as this nation professes Christianity through law, it has passed that point where those responsible for such actions can have “respect for the interests and

rights of others;" and will not recognize "the essential equality of mankind." The difference between the meaning of Mr. Rand's words and those of Dr. Channing, which he quotes in his support, is the difference between tyranny and liberty. It is only one of the many misapplications of which National Reformers are noted.*SITI February 4, 1889, page 58.93*

"True Bravery" The Signs of the Times, 15, 5.

E. J. Waggoner

"The old guard dies, but never surrenders," the famous saying attributed to Napoleon's trusted warriors, is considered by many almost sublime. It is the language of unswerving, uncompromising loyalty to a cause; and if that cause were true, the language would be sublime. It might be, however, the language of brashness and foolhardiness.*SITI February 4, 1889, page 58.94*

But there is a cause which has furnished greater examples of devotion and uncompromising loyalty than any cause of earth ever knew; and that is the cause of God. We will take two illustrations, not from the heat of battle, and the inspiration of martial music, but from those who stood alone.*SITI February 4, 1889, page 58.95*

The first is the reply of the three young Hebrews, when commanded by a king who had advanced them to posts of honor, to fall down and worship the golden image. They believed that God would deliver from the fiery furnace; "but," said they, "*if not*, be it known unto thee, O king, that we *will not serve thy* gods, nor worship the golden image which thou hast set up." Their faith, devotion, and loyalty were dominant in either life or death.*SITI February 4, 1889, page 58.96*

The second illustration is no less marked. It is that of an apostle who had been forewarned by a prophet that bonds awaited him in Jerusalem. His own brethren, who were very dear, endeavored to persuade him from going. Their strong appeals touch his heart, but they do not change his resolution nor swerve him from duty. Said he, "I am ready not to be bound only, but also to die at Jerusalem to the name of the Lord Jesus."*SITI February 4, 1889, page 58.97*

This is the loyalty of the true soldier of Christ in all his conflicts with the enemy, in all calls of duty. History abounds in numerous examples of such loyalty, beside which all mere human bravery pales into insignificance. This is the faith and loyalty demanded of the soldiers of Christ now. *SITI February 4, 1889, page 58.98*

“The Obedience of Faith. *Romans 1:5*” The Signs of the Times, 15, 5.

E. J. Waggoner

“By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.” *SITI February 4, 1889, page 58.99*

This verse is of course dependent on that which has preceded, and the antecedent of the pronouns “whom,” and “his,” is the Son of God, Jesus Christ our Lord.” The apostle’s statement is, that by Jesus Christ he has received the grace to be an apostle, for obedience to the faith among all nations. The grace which he says he has received, is more than the ordinary grace which is invoked upon all the saints, in the apostolic benediction. It is special grace for special work. In *Ephesians 1:7, 8*, he expresses it thus:-*SITI February 4, 1889, page 58.100*

“Whereof [that is, the gospel] I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” *SITI February 4, 1889, page 58.101*

Grace was given to Paul in large measure, simply because he was called to a great work. God gives to every man strength according to his day. So far as grace to overcome sin is concerned, Paul had no more of it than any man may have. Heaven has no special favorites; “God is no respecter of persons.” The patriarchs, prophets, and apostles were men of like passions with us, and had no more aid in overcoming any habit than we may have in overcoming the same. Enoch “walked with God;” but that is nothing more than God requires of every man. “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do

justly, and to love mercy, and to walk humbly with thy God?" *Micah 6:8*.SITI February 4, 1889, page 58.102

But the special point of the verse under consideration is the expression, "obedience to the faith." Notice that the margin has it, "the obedience of faith;" and this is the exact rendering of the original. The same expression occurs in *Romans 16:26*, where Paul says that the mystery of God, namely, the gospel, "is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."SITI February 4, 1889, page 58.103

A somewhat similar expression comes in *Acts 6:7*, where it is said that "a great company of the priests were obedient to the faith." By some, these expressions are supposed to refer to a system of faith; but we cannot so generalize. Faith is a personal matter. Obedience to a system, would be simply a performance of the rites of that system; but that would amount to nothing without the exercise of personal faith. When Paul said, "I have kept the faith," he meant that he had kept in his heart that faith which enabled him to fight the good fight, even the good fight of faith. With this view in mind, we shall see that it matter little whether we say "obedience to the faith," or "the obedience of faith."SITI February 4, 1889, page 58.104

The great characteristic of faith is, that it works. We do not mean that works are attached to it, but works come from it. "As the holy without the spirit is dead, so faith without works is dead also." *James 2:26*. Faith "worketh by love," says Paul. There may be that which is called faith, but if no works proceed from it, it is not faith.SITI February 4, 1889, page 58.105

Obedience implies action; it is well-doing when it is rendered to God. But what we wish to emphasize is, that there is no well-doing except that which springs, *not* from the individual himself, but from his faith. A few texts of Scripture will serve to show this. Read first, *Habakkuk 2:4*. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."SITI February 4, 1889, page 58.106

A just man is one who acts in harmony with the law of God. Therefore a just man is an obedient man. So we may understand

the text as saying that an obedient man shall live (a life of obedience) by his faith. The obedience springs from his faith, and therefore there is no chance for him to be lifted up, since the act of obedience is not his personal action, but is the action of his faith, and credited to him as his own. The man whose soul is lifted up in him, is the man who thinks that he can of himself do all that is required, and who as a consequence does nothing. Thus, “pride goeth before destruction.” *SITI February 4, 1889, page 58.107*

In his letter to the Philippians, the apostle Paul said that his great desire was to win Christ, “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” *Philippians 3:9*. Faith itself brings righteousness, even the imputed righteousness of God through Christ, in the remission of sins. It is that righteousness which is “without the law, unto all and upon all them that believe.” *Romans 3:21, 22*. It is that righteousness which Abraham received, when he “believed God, and it was counted unto him for righteousness.” *Romans 4:3*. This righteousness is “imputed without works” (*Romans 4:6*); it is bestowed as an act of God’s free grace. *SITI February 4, 1889, page 58.108*

This imputed righteousness is simply “the remission of sins that are past,” and may be called passive righteousness. The man is counted as though he had always been obedient, although he has never been obedient. The justice of this will be considered at another time. But following this there must be active righteousness through the remainder of life; for it is only to those who patiently continue in well-doing (righteousness) that God will render eternal life. Now this active righteousness is just as much the work of faith as is the other. This is shown by *Philippians 3:9*, already quoted, in which Paul says that he wants to be found not having his own righteousness, which is of the law, but that which is by faith of Jesus Christ, the righteousness which is of God by faith. *SITI February 4, 1889, page 58.109*

The same is shown also by Paul’s prayer, that the Philippians might be “filled with the fruits of righteousness, which are by Jesus Christ.” *Philippians 1:11*. This is the righteousness, or the obedience, of faith. From these texts we are justified in saying that

a man does good works, not in order that he may be righteous, but because he is righteous. His works will never bring righteousness, for the righteousness of God is only by the faith of Jesus Christ; and when he has once experienced that blessedness, he works because he cannot help it, unless he renounces his faith and his past experience. He works because the love of Christ constrains him. From this stand-point we can harmonize the obedience to the faith, with the obedience of faith.*SITI February 4, 1889, page 58.110*

This is not a mere theory; it is a practical truth. Because of a failure to comprehend it, thousands of professed Christians live most unsatisfactory lives. Like the ancient Jews, they follow after righteousness, yet they do not attain to it, because they work it not by faith, but as it were by the works of the law. Not realizing that no righteousness whatever can come except through faith, they seek to get themselves "into a place where the Lord can bless" them. But God's blessing is manifested, through Christ, in turning men away from their iniquities. *Acts 3:26*. "By the fear of the Lord men depart from evil." *Proverbs 16:6*.*SITI February 4, 1889, page 58.111*

Paul was not commissioned to preach a gospel of self-righteousness, but the obedience of faith. Such righteousness does not commend itself to the mass of mankind, because it involves pain, and shame, and humiliation. It involves a rating of self at the true value, which is nothing; an acknowledgment that we are so altogether sinful that we cannot even think that which is right; that if any good shall appear in us, it will be just as much the work of the Lord as were the steps taken by the impotent man, who was healed through the instrumentality of Peter. If men could buy righteousness and eternal life, or could earn it by hard labor, or even by undergoing torture, few would be without it; but because they can get it only by complete dependence on another, to whom all the honor must be given, their pride will not let them accept it.*SITI February 4, 1889, page 58.112*

Yet this obedience of faith, which is by Jesus Christ, is the only obedience which will gain for us an entrance through the gates into the eternal city of God. For in that day when a King, even the King of righteousness, shall reign and prosper, and shall execute

judgment and justice in the earth, in whose days Judah shall be saved, and Israel shall dwell safely, the name whereby he shall be called is, "THE LORD OUR RIGHTEOUSNESS." *Jeremiah 23:5, 6.*
W.SITI February 4, 1889, page 58.113

"Catholic Education" The Signs of the Times, 15, 5.

E. J. Waggoner

The school law of Haverhill, Mass., declares that the English language must be the vehicle of instruction in all schools, public or private, and that instruction in United States History shall form a part of the regular course of study. But Father Boucher, a Roman Catholic priest, teaches an open violation of law, and has thus come in conflict with the school committee. He has about two hundred and fifty pupils under his charge, and two thirds of his instruction is in French, his assistants knowing nothing of American methods of teaching, in the place of United States History, a French history of Canada is taught. As Father Boucher declines to change his course, another conflict is before a portion of the people of the Old Bay State. *SITI February 4, 1889, page 58.114*

Loyal Roman Catholics are not American citizens. They own a higher allegiance to their church than to any civil power. But there would be nothing wrong in this if the Catholic church was only a church, and confined her labors to a religious sphere; but the Church of Rome is an intriguing political organization, which claims power over all nations. And every devotee of Rome will work to the end of bringing this nation under her power. The subversion of education is one of Rome's means of doing this. There are loyal citizens in the Church of Rome, but they are only half Catholics. A true Catholic cannot be a loyal citizen of any Sovereign State, for he owes his first and highest allegiance to the Pope of Rome. *SITI February 4, 1889, page 58.115*

After all, those Americans who indorse the Blair Educational Amendment Bill, ought not to find fault with Rome's theories and demands concerning education and its support. Rome's position is the logical sequence of that bill, which demands that the principles of the Christian religion shall be taught in our schools; Catholics ask

no more than this. Let our schools remain totally unsectarian and purely secular, and distinctly American. Leave religious education to the home and church, where it belongs.*SITI February 4, 1889, page 58.116*

“A Religious Boycott” The Signs of the Times, 15, 5.

E. J. Waggoner

The Presbyterian ministers of Minneapolis have invoked the boycott against Sunday papers, as witnessed by the fact that upon a recent Sunday the following paper was read from all the pulpits of the denomination in that city:-*SITI February 4, 1889, page 58.117*

“The Presbyterian pastors, all of whose names are hereunto fixed, believing the use of the Sabbath newspaper to be a distinct violation of the divine law, do most urgently urge and intreat the people of their congregations to abstain from patronizing it as an advertising medium, and from either purchasing it or reading it.”*SITI February 4, 1889, page 58.118*

Sunday papers may be an evil; but it would be hard for those ministers to show that they are such, simply because they are published, vended, and read upon the first day of the week. The assertion that labor or business performed upon Sunday violates the fourth commandment, is false; and the commandment itself shows it to be false, for it specifies the seventh day, and everybody knows that Sunday is the first day. There is another commandment, namely, “Thou shalt not bear false witness,” that we would commend to the attention of the zealous Sunday advocates. To assert that the fourth commandment enjoins Sunday-keeping, is nothing short of bearing false witness against God, and against his law, and might be fittingly repuked by the words recorded in *Ezekiel 13:7*: “Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?”*SITI February 4, 1889, page 58.119*

“Ever Learning—What?” The Signs of the Times, 15, 5.

E. J. Waggoner

The apostle Paul wrote to Timothy of some who would be “ever learning, and never able to come to the knowledge of the truth.” We have known some persons who greatly misapprehended this text, holding that it applies to those who are ever studying the truth, and ever hearing some new things in regard to it. Those who hold such a view, do but wrest the Scripture to their own destruction; for it is certain that nothing will more surely tend to one’s destruction than to cease to learn new things from the word of God. The Bible is an unfathomable deep; no one can ever exhaust its treasures. Of the Bible it may truly be said: “If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.” If anybody thinks that he knows all there is to learn from even the simplest text, he is greatly deceived. The man who is the best acquainted with the Scriptures is the one who is best prepared to study them with profit. The truths contained in the Bible will be the subject of earnest and prayerful study throughout eternity, and then they will not be exhausted. Let no one, then, exclaim against continual study of that book, or against drawing hithertofores undiscovered truths therefrom. *SITI February 4, 1889, page 58.120*

The class to whom Paul refers are those who are “never able to come to the knowledge of the truth,” because that which they are learning is not the truth. It cannot be said of one who is ever searching the Bible for new treasures, that he is not able to come to the knowledge of the truth. He has come to the knowledge of the truth, and is so delighted with it that he wants more. But those who, in spite of their learning, are not able to come to the knowledge of the truth, are “men of corrupt minds” voice of judgment concerning the faith.” They know nothing whatever of the truth. Like the Athenians of old, they may ever be hearing or telling some new thing, but that new thing only increases their darkness. All the time that they are being “vainly puffed up in their fleshly minds,” thinking that they are growing immensely wise, and that they are almost, if not quite, equal with God, they are getting farther and farther away from true wisdom. What a terrible deception! and what a terrible awakening there will be for such ones! Let us accept that truth which seems so simple to the mind of the natural man that it is considered foolishness, and then let us ever continue its study. *SITI February 4, 1889, page 58.121*

“The Sabbath School. The Departure from Egypt” The Signs of the Times, 15, 5.

E. J. Waggoner

**Old Testament History.
(Lesson 6, February 16, 1889.)**

1. What was the last plague upon Egypt?*SITI February 4, 1889, page 58.122*

2. What were the Israelites required to do in order to escape it?*SITI February 4, 1889, page 58.123*

3. On what day of the month was the Passover?*SITI February 4, 1889, page 58.124*

“And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening.” *Exodus 12:6.SITI February 4, 1889, page 58.125*

4. On what day of the month was the Passover?*SITI February 4, 1889, page 58.126*

“And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.” *Verse 29.SITI February 4, 1889, page 58.127*

5. When this great calamity came, what did Pharaoh do?*SITI February 4, 1889, page 58.128*

“And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.” *Verses 30-32.SITI February 4, 1889, page 58.129*

6. Of what word of the Lord was this a fulfillment?*SITI February 4, 1889, page 58.130*

“And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.” *Exodus 11:1.SITI February 4, 1889, page 58.131*

7. How did the people of Egypt feel?*SITI February 4, 1889, page 58.132*

“And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all deadmen.” *Exodus 12:33.SITI February 4, 1889, page 58.133*

8. What did the Israelites receive from the Egyptians?*SITI February 4, 1889, page 58.134*

“And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.” *Verses 35, 36. See note.SITI February 4, 1889, page 58.135*

9. With what word of the Lord was this in harmony?*SITI February 4, 1889, page 58.136*

“But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.” *Exodus 3:22.SITI February 4, 1889, page 58.137*

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” *Genesis 15:13, 14.SITI February 4, 1889, page 58.138*

10. Explain the seeming discrepancy between *Genesis 15:13*, and *Exodus 12:40*. See note.*SITI February 4, 1889, page 58.139*

11. How large a company went out from Egypt?*SITI February 4, 1889, page 58.140*

“And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.” *Exodus 12:37.SITI February 4, 1889, page 58.141*

12. What did Moses take with him?*SITI February 4, 1889, page 58.142*

“And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.” *Exodus 13:19. See Genesis 50:24, 25.SITI February 4, 1889, page 58.143*

13. In exacting this promise, by what was Joseph actuated?*SITI February 4, 1889, page 58.144*

“By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.” *Hebrews 11:22.SITI February 4, 1889, page 58.145*

14. What precautions did the Lord take against causing the Israelites to become discouraged?*SITI February 4, 1889, page 58.146*

“And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.” *Exodus 13:17, 18.SITI February 4, 1889, page 58.147*

15. What protection in guidance did he give them?*SITI February 4, 1889, page 58.148*

“And the Lord went before them by day in a pillar of a cloud, to lead

them the way; and by night in a pillar of fire, to give them light; to go by day and night; he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.” *Verses 21, 22.SITI February 4, 1889, page 58.149*

16. What confidence may God’s people ever have?*SITI February 4, 1889, page 58.150*

“The angel of the Lord encampeth round about them that fear him, and delivereth them.” *Psalm 34:7.SITI February 4, 1889, page 58.151*

“They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.” *Psalm 125:1, 2.SITI February 4, 1889, page 58.152*

17. Then what should ever be their song?*SITI February 4, 1889, page 58.153*

“Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation.” *Isaiah 12:2.SITI February 4, 1889, page 58.154*

18. What sustain Moses all through the contest with Pharaoh, and the departure from Egypt?*SITI February 4, 1889, page 58.155*

“By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.” *Hebrews 11:27, 28.SITI February 4, 1889, page 58.156*

NOTES

“And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.” *Exodus 12:35.* It may be notice, in passing, that the word rendered “jewels,” or properly signifies “vessels,” “instruments,” etc. But the object of this note is to disabuse the minds of any of the idea that the Israelites, according to the word of

God, borrowed from the Egyptians that which they knew there was no possibility of repaying. They did not *borrow* these things, but *demand*ed them, as the Hebrew word indicates. The Hebrew word here rendered “borrowed,” is the same that is rendered “require,” in *Deuteronomy 10:12*: “And now, Israel, what doth the Lord thy God *require* of thee, but to fear the Lord thy God, to walk in all his ways,” etc. Here, it will be readily seen, the idea is not of asking something which should be returned, but of asking that which is justly due. So it is in *Exodus 12:35*. The Revised Version has it, “They *asked* of the Egyptians.” The Israelites had been working for the Egyptians for many years, without compensation. They had added immensely to the wealth of Egypt (see *Exodus 1:11*); indeed, the Egyptians owed their very existence, under God, to the Hebrews, for if it had not been for the wise counsel and vigorous action of Joseph, they would have perished by famine. And now, when the Israelites were about to leave, they demanded of their former oppressors some little compensation; and the Lord had so moved upon the hearts of the Egyptians that they could not refuse. Just as his judgments had made them willing to let the Israelites go, so they had made them willing to pay something of what they justly owed. Dr. Clarke says that our common English version is almost the only transgressors in representing the Israelites as borrowing; that the Septuagint, the Vulgate, the Samaritan, the Coptic, and the Persian, are the same as the Hebrew, and that the European versions are generally correct. *SITI February 4, 1889, page 58.157*

Genesis 15:13 says: “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.” *Exodus 12:40* says: “Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.” Mark that this latter text does not say that the children of Israel dwelt in Egypt four hundred and thirty years; but that the sojourning of the children of Israel, “dwelt in Egypt,” was so long. Their sojourning was not alone in Egypt, but in Canaan, as Paul says of Abraham: “By faith he sojourned in the land of promise, as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.” *Hebrews 11:9*. And in harmony with this is the reading of this American Pentateuch, and the Alexandrian copy of the Septuagint, which are believed to exhibit the most correct copy of the five books of Moses.

They read thus:-*SITI February 4, 1889, page 75.1*

“Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.”*SITI February 4, 1889, page 75.2*

This four hundred and thirty years of sojourning dates from the promise to Abraham; for Paul speaks of the giving of the law, which was immediately after the deliverance from Egypt, as four hundred and thirty years, the affliction was only four hundred years. *Genesis 15:13; Acts 7:6*. Therefore, since the four hundred and thirty years began with the promise; and this was when Isaac was about five years old, for he was not born until twenty-five years after the promise. Compare *Genesis 12:1-4* and *21:5*. So the affliction dates from the time when Ishmael mocked Isaac (*Genesis 21:9, 10*), for Paul refers to this as the persecution of him that was born after the Spirit, by him that was born after the flesh.*SITI February 4, 1889, page 75.3*

“The Sabbath School. The Fierce Demoniatic. *Mark 5:1-20*” The Signs of the Times, 15, 5.

E. J. Waggoner

Notes on the International Lesson. February 10.-*Mark 5:1-20*.

The occurrence which forms the subject of this lesson is recorded also in *Matthew 8:28-34*, and *live 8:26-36*. Mark and Luke mention only one demoniac, however, while Matthew speaks of two. It seems probable that one must have been especially conspicuous, either by his great violence or by being the spokesman, or rather the medium through which the devils spoke to the Saviour. The text, however, presents no difficulty, since neither Mark nor Luke say that there was but one. Those who wish to find contradictions in the Scriptures must, therefore, seek elsewhere.*SITI February 4, 1889, page 75.4*

It is impossible to read this narrative without being impressed with the reality of the truth taught everywhere in the Scriptures, of the

existence, not only of a personal devil, but of an innumerable company of personal demons. To deny this is to deny the teaching of our Lord, for he universally recognized the existence and the personality of evil spirits. He uniformly spoke of them, and to them, as real beings; which shows that he knew them to be such; for, recognizing him as divine, we cannot for a moment suppose that he was either deceived himself, or that he deceived the people.*SITI February 4, 1889, page 75.5*

Just how evil spirits can take possession of men and control their actions, we do not know; but that they have done so in all ages of the world, we gather from the Scriptures. In the Old Testament those under the control of evil spirits were called witches, or wizards. In the time of our Saviour they were said to be possessed of the devil, or, as in one case (*Acts 16:16*), “possessed with a spirit of divination;” margin, Python, which is simply another name for Satan. And in these days one class, at least, of such unfortunates are called mediums; and the system, instead of being called witchcraft, or necromancy, is known as Spiritualism. It is not to be understood, however, that all who are possessed with evil spirits are mediums; nor does it follow that the control must be continuous. Some are undoubtedly under the satanic influence continually, while others are controlled only when placed under certain conditions.*SITI February 4, 1889, page 75.6*

That such control is possible may seem strange to those who have never given the subject any thought, and some may even doubt whether there be any such thing at all or not; but the Scriptures certainly teach the devil had such power eighteen hundred centuries ago, and why should he not have the same power now? That he has this power, and that he exercises it, is neither strange nor incredible, when we consider that the nature of fallen men and fallen angels is the same now that it was then; that “Satan as a roaring lion walketh about seeking whom he may devour;” and that only too many are taken captive by him at his will.*SITI February 4, 1889, page 75.7*

Just how evil spirits control men we do not know, but we know as much about it as we do about many other things which we believe. We do not know how one mind can influence the other, or how one

person can mesmerize another, and yet we know that it is so. Probably it is in a similar manner that devils gain and hold control of those who give themselves up to be led by them. Of course there are many different degrees of spirit control, and different manifestations. Not all who are possessed are mediums. The one of whose case we read in our lesson, was not a medium, but a wild and violent maniac, endowed with supernatural strength, while, on the other hand, the damsel who had the spirit of divination (*Acts 16:16*) was probably as mild-mannered and tractable as any one, yet she was under the control of one or more evil spirits. *SITI February 4, 1889, page 75.8*

The tomb referred to in this lesson were sepulchers, or caves, made in the hill-sides for the reception of the dead, some of them hewn out of solid rock. But though intended originally for burial places, many of them had become the dwelling-places of fierce robbers, and places of shelter for such men as the one whose story forms the basis of this lesson. It was from one of these caverns that this fierce and repulsive creature emerged, bruised, bleeding, and covered with filth. But repulsive and horrible as was his appearance, the Saviour had compassion upon him, as he also has upon the sinner, of whom this demoniac is a fit representative. All who live in sin are in a measure under the power Satan, and morally they are just as repulsive as was this fierce demoniac. The pitiable condition of such is thus described by the prophet: "The whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." *Isaiah 1:5, 6*. But Jesus has compassion on them, and though, like the poor man in our lesson, they cry out to be let alone, if the Saviour can discern in them anything whatever that responds to his love, he rebukes the unclean spirit, and gives the poor sin-sick souls power to become sons of God. *SITI February 4, 1889, page 75.9*

"Back Page" The Signs of the Times, 15, 5.

E. J. Waggoner

Some friend has sent us a copy of the *Pacific Christian Advocate*,

which contains an article in opposition to the Sabbath of the Lord,- the seventh day. It is just like all such productions,-simply a repetition of stale objections to the Sabbath. Only one thing is worthy of notice, and that is this, the article begins on the sixth page of the paper, and is "continued on page three." This is very fitting in an article against the Sabbath. The article, like the argument which it contains, advances backward.*SITI February 4, 1889, page 75.10*

Quite a number of papers have been received at this office from all parts of the country, containing articles against the union of Church and State, which is the object of National Reformers, and also the logical outcome of the Blair bills. We are glad to see that the people are becoming aroused to these dangers. Keep the flame burning, brethren of the pen; agitation purifies. Would there were a thousand voices where there is now one raised in defense of "equal and exact justice to all men, of whatever state or persuasion, religious or political."*SITI February 4, 1889, page 75.11*

In the county of Alameda, Calif., there were ninety-four divorce cases last year, and only eight hundred and seventy-five marriages, or about one divorce case to nine marriages. And Alameda County consoles itself in the fact that other localities are worse. Chicago, we believe, still leads. Not long since, it is said that thirty-five divorce cases were disposed of in the space of one hour. What must be the condition of societies and Governments which sanction such things? How long can such a nation exist? Marriage, in most cases, has become a thing of lust.*SITI February 4, 1889, page 75.12*

The Pope has scored another victory, this time in Canada, at the opening of the Parliament, three weeks ago, the clergy had been invited to attend, being assigned first seats on the floor. Cardinal Taschereau resented this, and sent a note demanding a position on the throne, and claiming, as a prince of the Church of Rome, precedence over even the representative of the queen. The speaker of the Senate and Premier Mercier held a hurried consultation, and sent a humble apology to the cardinal. A throne was erected by the side of the queen's throne, and directly under the royal arms, and this was occupied by the cardinal and his prelates. Let our readers make a note of this. It will shows the

overweening and impudent a note of this. It well shows the overweening and impudent assumptions of the Papacy, and the contemptibly cringing spirit which the great powers manifest towards it.*SITI February 4, 1889, page 75.13*

What the Ku-Klux once were to the South, the White Caps are now to the Central and Eastern States, with this difference, that while the former regulated politics, the latter have constituted themselves the conservators of morals in the neighborhoods where they exist. Any person who in the estimation of the White Caps is not a desirable member of society, is likely to receive written notice to leave the country, and if the notice is disregarded, the individual, male or female, is taken to the woods and whipped most brutally. Several deaths have resulted from their brutality, and whole communities have been terrorized.*SITI February 4, 1889, page 75.14*

In one place the White Caps have declared themselves the messengers of God, to punish a violation of his law. In this respect they have shown themselves to be ardent and consistent National Reformers, and in that and in every other respect, they show themselves to be a most dangerous class. If it has come to this-that the laws of the several States cannot afford adequate protection to the community at large, and that such protection must be had at the hands of a lawless and irresponsible secret order, then truly are they fallen upon evil times. The society is a most dangerous one, and its high moral professions only make it more to be feared.*SITI February 4, 1889, page 75.15*

The *Occident*, of January 23, says: "The Sabbath [Sunday] movement is making good headway. The obstacles are almost insuperable, but fourteen million signatures already secured give some ground for hope of a successful issue."*SITI February 4, 1889, page 75.16*

Now we wonder if the *Occident* does not know better than to make the statement that "fourteen million signatures" had been secured. This number is claimed; but how is it made up? 1. By meetings of different societies indorsing it by a majority vote for the whole membership, when many of the members are opposed. 2. By counting Cardinal Gibbons's signature for his whole people-seven

million, two hundred thousand. Many Roman Catholics, some of whom are priests, have since signed counter petitions. Did not our contemporaries know this? Then we are glad to give it information. But, neighbor, if you did not know it, it is just as easy to tell the truth, and not convey a false impression to your readers. *SITI February 4, 1889, page 75.17*

An important decision bearing upon the question of the legality of "trusts," was rendered recently by Judge Barrett, of the supreme court of New York. Some months since a suit was brought by the Attorney-General of the State against the North River Sugar Refining Company, to forfeit its charter, on the ground that by selling all its stock to the "trust," and closing its works, it had virtually passed out of existence. Judge Barrett's decision is to the effect that a corporation cannot give away its corporation prerogatives and still retain them. "Fortunately," said he, "the law is able to protect itself against abuse of privileges which it grants." The decision is certainly a most righteous one, and it is to be hoped that the precedent thus established will be followed by the courts of other States. "Trusts" are simply combinations for robbing the people, and just and fair dealing demand that they be abolished, whether they be sugar, oil, wheat, flour, or labor trust. They all thrive by preying upon the necessities of the people. *SITI February 4, 1889, page 75.18*

The Sunday-law agitation, which is attracting so much attention just now, from the fact that it has taken definite form in the United States Senate, is also manifesting itself in several of the States. In Pennsylvania the friends of Sunday are determined to resist any effort which may be made to repeal or modify the iniquitous law of 1794. In Illinois, Minnesota, Texas, and other States, more stringent laws for the enforcement of first-day observance are loudly demanded, while in our own State a Sunday Bill is already before the Legislature, and thousands of people, ignorant of the real nature of such laws, are signing petitions praying for its passage. The battle has commenced, and it behooves the friends of the truth to be alive to every opportunity to turn this contest to the spread of the Third Angel's Message, with its warning against the worship of the beast and his image. We cannot long prevent the passage of the

unjust and repressive Sunday laws, but we can make the present agitation a means of spreading the truth.*SITI February 4, 1889, page 75.19*

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.” *Matthew 7:21*. To call one Lord, implies that we are his servant; for servant and Lord are opposite terms, the one presupposing the other. A lord is one who is served, a ruler, or governor, a provider. A servant is one who serves. His chief duty is to obey. There could be no lord without a servant; there could be no servant without a lord. Therefore, when we call Jesus *Lord*, we say that we are his servants. Our only duty is to do what he commands us. As Lord, he will provide the means and strength; as servants, we are to believe and obey. He commands us to repent and believe (*Mark 1:18*), and to keep God’s commandments, which are his Father’s will. *Matthew 10:17; Psalm 40:8*. Strength will ever be given to do this through faith. *1 John 5:4; Galatians 5:6; 1 John 5:3*. Be not deceived; the true test of our relation to Christ, and of our faith in him, is doing, not professing; deeds, not words.*SITI February 4, 1889, page 75.20*

It is often stated that Sunday laws are necessary for the physical well-being of the people; and by many the supposed fact is eloquently urged as a reason why all should have a stated day of rest, and also why all should be required to rest upon the same day, namely, Sunday. But the force of the argument seems to be weakened somewhat by the well-established fact that on an average Jews enjoy better health, and consequently live longer, than any other civilized people. Of course many of them have a stated weekly rest-day, but a very large proportion of them have practically no stated rest; and even those who do conscientiously observe the Sabbath, do it under conditions which the advocates of Sunday laws declare render the necessary mental and physical rest impossible. Now the question arises, if Jews can enjoy good health and long life with no Sabbath, or at best with only a noisy Sabbath, why, in order to enjoy good health, must Christians have a law to compel both themselves and everybody else to rest on Sunday?*SITI February 4, 1889, page 75.21*

The *Christian Oracle*, of Chicago, says that to hear the Pope demanding temporal power grates very harshly upon Protestant ears, and that “were it not for the fact that the progress of the age and the dissemination of the gospel light as it shines in the teachings of Jesus and his apostles, have made it utterly impossible for the restoration of the Papacy to its temporal power, it would cause much alarm.” *SITI February 4, 1889, page 75.22*

We are not so sure about the impossibility of a thing. Indications are not wanting which point to such a restoration has being very far from impossible, and the sure word of prophecy points in the same direction. Italy and Sweden are the only powers of note that have not within a year virtually recognized the pope as a king, and have honored him as such; and it does not require any stretch of imagination to foresee a state of affairs which would cause the great powers of Europe to conceive it to be to their interest to restore the “liberty” of the Pope, and humble the pride of Italy, by re-establishing the civil rule of the Roman Pontiff. *SITI February 4, 1889, page 75.23*

The excellent lesson in that good an oft-repeated poem, “Seeing the Blood,” will be of additional interest to our Sabbath-schools, coming as it does in connection with the consideration of the Passover. May the precious blood of our paschal Lamb be applied to all our readers in that day. *SITI February 4, 1889, page 75.24*

February 11, 1889

“Front Page” *The Signs of the Times*, 15, 6.

E. J. Waggoner

Baron Hirsch, the intent of Jewish philanthropist, who recently gave \$40,000,000 for unsectarian education in Russia and elsewhere, has advised his co-religionists to abandon their exclusiveness and merge themselves in other nations, and religions, especially the Christian. The suggestion is not, however, received with much favor by Jews generally. Judaism has been modified much of late years, but not in the direction of real Christianity; its trend seems to be toward infidelity, or rationalism, so-called. The synagogue graduates more skeptics than Christians.*SITI February 11, 1889, page 75.25*

The *Voice* publishes some interesting statistics relative to the liquor business of the country for the year ending June 30, 1888. During the year the number of liquor dealers decreased to 20,843, but notwithstanding this fact, the amount of liquor consumed was greater than for the previous year. This condition of affairs is attributed to the fact that high license in several States has driven small dealers out of the business, but without diminishing liquor drinking. These figures are eloquent in condemnation of high license, and in behalf of absolute prohibition of the liquor traffic.*SITI February 11, 1889, page 75.26*

The Jesuits rule. In the New Catholic University of Montreal, the Jesuits have two colleges which they wish to remain independent of university control. The bishops were determined that these colleges should be dependent on the university. Appeal was made to the Pope, and his decision is that the colleges are to retain their independence, but to give no higher degree than Bachelor of Philosophy. In all such contests the society founded by Ignatius Loyola always wins. Few indeed know the influence it is exerting in the politics of nations as well as in the early Roman church.*SITI February 11, 1889, page 75.27*

That leprosy is really contagious has been demonstrated by actual

experiment in the Sandwich Islands. A Hawaiian convict who had been condemned to death, had his life spared on condition that he should be inoculated with leprosy, by way of experiment. The inoculation took place three years ago, and the unfortunate man is now a tubercular leper. The experiment was, however, scarcely necessary, as the fact that Father Damien, the priest who went to reside in the leper island some years ago, has become a leper. Men have now learned by actual experiment, that which they might have learned long since from the Bible, if they had only been willing to receive its testimony.*SITI February 11, 1889, page 75.28*

Never was there a period in the history of the world when the followers of Christ had need of greater watchfulness than the present. Deceptions are abroad in the land, and on every side men are striving to draw away disciples after themselves. With feigned words they would make merchandise of souls, and they do they do lead away the unwary. But none need be deceived. The Lord says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The law and the testimony means simply the commandments of God, and the testimony which from time to time he has given through inspired men; these are the touch-stone, and whoever rejects any part of God's truth is not to be trusted. However plausible the teaching, however smooth the words of such teachers, the Lord says, "There is no light in them." This is the test to which everything must be brought, and that which will not stand the test must be rejected.*SITI February 11, 1889, page 75.29*

In commenting upon the late address of the Pope before the Sacred College, *America*, a Chicago paper remarks that "this address of Leo XIII. possesses the deepest interest for Americans. It is a notification to the 7,200,000 Roman Catholics in the United States that their supreme allegiance is due not to the Republic, but to the pontificate. If this claim were merely the garrulous utterance of an old man jealous of the authority and the prestige that has departed from his office, Americans could afford to dismiss it with a smile. But it is the expression of the pivotal dogma upon which revolves the mighty system of Roman supremacy over its children among the children of the earth. It is the doctrine subscribed to by over eight thousand priests, and preached by them to over ten thousand

organizations, to over seven million American citizens. Worse than this it is the un-American theory inculcated by alien teachers in 2,700 parochial schools to over five hundred and thirty-seven thousand American children.”*SITI February 11, 1889, page 75.30*

Those who reject the writings of Moses must get very little satisfaction, comfort, or help from the record of our Saviour’s temptation in the wilderness, and how he met successfully the prince of darkness at that time. Three times he is assaulted by the powerful tempter (*Matthew 4:1-11*); three times Jesus meets his assault with scriptures drawn from the great treasure house of the writings of Moses. The first time he uses *Deuteronomy 8:3*; the second, *Deuteronomy 6:16*; the third, *Deuteronomy 10:20*. He, in whom dwelt “all the treasures of wisdom and knowledge,” drew from the arsenal of God’s word his weapons of defense. If Divinity veiled by humanity needed these to conquer, how much more do we. But those who reject Moses will virtually reject the temptations of Christ, as being merely traditional or allegorical. Most truly said the Master: “For had ye believed Moses, ye would have believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” *John 5:46, 47*. There are the same evidences to the truth of the Pentateuch as to the truth of the Gospels. The Bible as one.*SITI February 11, 1889, page 75.31*

“Thoughts on *John 14*” The Signs of the Times, 15, 6.

E. J. Waggoner

The fourteenth chapter of John is one of the most comforting chapters in the Bible. It was intended to comfort those to whom it was spoken, and not them alone, but all the disciples of Christ, till the end of time. The opening words indicate this: “Let not your heart be troubled.” Christ had told them that he was going to leave them, and their hearts were troubled. They loved Jesus; they wanted to be with him. And so he proceeds to comfort them with words that have been a joy and solace to many a weary, troubled heart. “In my Father’s house are many mansions.” “I go to prepare a place for you.” There is abundance of room, but it was necessary that Christ should prepare a place for each one, by his death and subsequent ministration in the heavenly sanctuary. But this is not all. “And if I go

and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." And this promise is as sure as the word of God. Many times is this promise repeated. "To them that look for him shall he appear the second time." When the time came for him to depart, and the sorrowing disciples saw him ascend to Heaven, the assurance was given, "This same Jesus...shall so come in like manner as ye have seen him go into Heaven." Separated from him whom they love, sojourners in a strange land, the children of God have the blessed hope that their Lord himself will some day come to take them home.*SITI February 11, 1889, page 75.32*

Some who profess to be followers of Christ say, "Don't be scared with the idea that the Lord is coming; he may not come for a thousand years. There is no need for alarm." What reason has the child of God for fear? Paul says that we are to comfort one another with the promise that the Lord will come to receive us unto himself. Christ says that when we see the signs that indicate his speedy approach, we must look up and lift up our heads, for our redemption draweth nigh. The willing and obedient child does not run and hide at his father's return. The wicked may tremble, and call for the rocks to fall on them and hide them from the wrath of the Lamb; but the righteous will say, "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."*SITI February 11, 1889, page 75.33*

At the request of Philip, "Lord, show us the Father," Christ presents another comforting thought: "Have I been so long time with you, and hast thou not known me, Philip?" Indeed they knew Christ. They had seen his labors of love and self-denial. He had never slighted the poor and needy. They had seen him moved with compassion when he miraculously fed the famishing multitude. They had seen him stop to heal the sick, when excessive labor had well-nigh exhausted his strength. They had seen him moved to tears at the grave of Lazarus. They had heard his gentle words of reproof and encouragement to the erring. And as he saw the care and trouble caused by sin, they had heard him say, in tones of love and pity, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They knew him to be a tender, loving, pitying friend. And so he says, "Have I been so long time with you, and hast thou

not known me?" The answer might be, Yes, but how does this answer the question? Why, "He that hath seen me hath seen the Father." "I and my Father are one." All the goodness and loveliness, the tenderness and pity, exhibited in the life of Christ, were but a representation of the nature of the Father. As Paul says, "God was in Christ, reconciling the world unto himself." *SITI February 11, 1889, page 75.34*

Many persons picture God as the stern Judge, and Christ as the loving Saviour; but they do not thus divide their offices. "God is love." That is his nature. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." Comforting thought, that both Christ and God are interested in, and anxious for, our salvation. Would we know the extent of God's love? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was an infinite sacrifice, and was the result of infinite love. *SITI February 11, 1889, page 75.35*

But blessings rejected turn into curses, and the fact that God is love will not prevent his wrath from being visited upon those who despise his love. And in this, still, Christ and the Father are one. It is "from the face of Him that sitteth upon the throne, and from the wrath of the Lamb," that the wicked seek to be hid. But none need to suffer this wrath, for all Heaven is interested in our behalf. They that are for us are more than they which are against us. God is willing that we should be called his sons. "And every man that hath this hope in him purifieth himself even as He is pure." W. *SITI February 11, 1889, page 75.36*

"Unprofitable Servants" The Signs of the Times, 15, 6.

E. J. Waggoner

A very important lesson is conveyed by our Lord's illustration in *Luke 17:7-10*. It is not among Catholics alone that it is considered possible to perform works of supererogation. There are very many who, by their actions at least, hold that they can place God under obligations to them. Love of approbation, and the overvaluing of one's own deeds, are so universal that there are very few who do

not at times have some traces of that disposition. With some the idea obtains that God keeps a debit and credit account, charging each individual with his evil deeds, and giving him credit for all his good deeds, and that if the good overbalance the evil, then God owes him a reward. With this idea, more or less clearly defined, most worldlings flatter themselves that their case will be all right at the last. *SITI February 11, 1889, page 75.37*

Many professors often imagine that God is under some obligation to them, and they manifest it in various ways. If they have given somewhat liberally to the cause of God, and have not been prospered as they think they should be, they withhold their gifts. They do not propose to work for the Lord unless they can receive at once large returns on the investment. Others find it difficult when times are hard to make as good a living for their families as they desire, and so they say, "We cannot afford to keep the Sabbath." As much as to say, "If God does not furnish me with everything I want, he need not expect my services." Still others look for their reward in appreciation of their work by their brethren. If their efforts are not estimated at their true value, they become discouraged, and refuse to work because they are not appreciated. *SITI February 11, 1889, page 75.38*

Now against all feeling of this kind, our Lord utters a rebuke. Summing up the case, he says: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." The truth is that the obligation is upon the side of man. The fact that God created us and preserves us alive, places man under obligation to give his whole service to God. Jeremiah says, "It is of the Lord's mercies that we are not consumed." Every moment of man's life places him under greater obligation to God than he can ever hope to fulfill. And as this mercy is extended to all, it is not alone the professed Christian who owes service to God. Sinners are under as much obligation to God as though they had made a profession to serve him. But if we repent, and obey the commandments of God in every particular, how does the case stand then? We are still unprofitable servants. God is none the richer for our service. There is a vast amount of sin that we have committed in the past, and as we can do no more than our duty

from day to day, we are still largely in debt. Were it not that Christ has been set forth “for the remission of sins that are past, through the forbearance of God,” the best of men would fail to obtain Heaven.*SITI February 11, 1889, page 75.39*

And so after all that has been done, eternal life must be “the gift of God, through Jesus Christ our Lord.” A proper appreciation of this would serve to keep us humble, and prevent many mistakes made on account of our self-sufficiency. Let us be careful lest we become lifted up because of the faith that we have, and so lose the grace of God which is promised to the humble. The more real faith we have in Christ the more will we acknowledge our entire dependence upon him, and our own utter weakness. Let us heed these words of the apostle: “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” *Romans 12:3. W.SITI February 11, 1889, page 75.40*

“Perils in Both Country and City” The Signs of the Times, 15, 6.

E. J. Waggoner

That not only in difference to spiritual things, but positive factor religion, is rapidly increasing throughout the land in both city and country, is a fact no longer to be disguised. Our readers are aware of the facts recently brought out in the conference of the evangelical ministers in New York, relative to the deplorable spiritual condition of the city; and it will be remembered that in the Syracuse convention one minister made the statement, which was not challenged, that the proportion of church-goers was no greater in the country than in the city. The following from the New York *Christian Advocate* is to the same import:-*SITI February 11, 1889, page 75.41*

“Spirits in Prison” The Signs of the Times, 15, 6.

E. J. Waggoner

Somebody, we do not know who, asks for an explanation of certain

texts which he thinks seem to conflict with the doctrine of the sleep of the dead. We herewith answer the last text that he mentions; the others will receive attention at another time. He says:-*SITI February 11, 1889, page 75.42*

"It has been suggested that the preaching to the spirits in prison, referred to in *1 Peter 3:19, 20*, was done by Christ between his death and his resurrection. Please explain through the SIGNS OF THE TIMES."*SITI February 11, 1889, page 75.43*

We wish first to say that a suggestion does not prove anything. The man who reads a plain declaration of the Scripture, and then listens to suggestions of doubt, will have all the opportunity that he desires for doubt. Satan is always ready with suggestions against the truth of God, and those who entertain them do so to their own ruin. If suggestions were to be considered as worthy of comparison with plain, positive proof, nothing could stand; for it is possible to suggest anything.*SITI February 11, 1889, page 75.44*

Following are the verses referred to, together with the eighteenth:-*SITI February 11, 1889, page 75.45*

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." *1 Peter 3:18-20*.*SITI February 11, 1889, page 75.46*

Now let us read this carefully, to see just what it tells us. After stating that Christ, the Just One, once suffered for the sins of the wicked world, it tells us how he suffered—"being put to death in the flesh." Next it tells us that he was made alive by the Spirit; then it says that it was by this same Spirit that he went and preached to the spirits in prison; and lastly, it tells us when this preaching was done—"when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." There you have the whole story. There is not a hint that the preaching was done by Christ between his death and his resurrection. On the contrary, it is stated that the preaching was not done at all by Christ, but that he did it by

the Spirit. Now turn to *Genesis 6:3*, and you will see that in the days of Noah, while the ark was preparing, the Spirit of God was working among the people: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." *SITI February 11, 1889, page 75.47*

The preaching, then, was done by the Spirit, the same Spirit which brought Christ again from the dead. But how about the spirits being in prison? How were they in prison? A few texts will answer this. First, we remember that the antediluvians were exceedingly wicked. The Bible says that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." *Genesis 6:5*. But sin is a bondage, as the wise man says: "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." *Proverbs 5:22*. And the apostle Peter, speaking of those who by their deceitful wantonness seduce those who have escaped from the snare, says: "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." *2 Peter 2:19*. *SITI February 11, 1889, page 75.48*

The work of Christ is to save men from the bondage of sin. *Matthew 1:21; Galatians 1:4*. Read also Paul's account, in the seventh of Romans, of his bondage to sin, and of his deliverance. And it is by the Spirit that this deliverance is effected. When Christ stood up in the synagogue at Nazareth, he read these words, which he said were fulfilled in him: *-SITI February 11, 1889, page 75.49*

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." *Luke 4:18, 19*. *SITI February 11, 1889, page 75.50*

In the passage from which Christ read (*Isaiah 61:1*), it says plainly, "the opening of the prison to them that are bound." Bound with what? Why, with the cords of their sins. *SITI February 11, 1889, page 75.51*

Read now *Psalm 102:19, 20*, where it says that the Lord “hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the prisoners; to loose those that are appointed to death.” From this we learn that those to whom the Spirit preaches deliverance are not dead, but are only “appointed to death.” *SITI February 11, 1889, page 75.52*

And now read *Hebrews 2:14, 15*, where the apostle says of Christ:-*SITI February 11, 1889, page 75.53*

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” *SITI February 11, 1889, page 75.54*

Whom did he come to deliver? Those who all their life-time were subject to bondage? How were they thus in bondage? Through fear of death? What is it that brings the fear of death? It is sin; for “the wages of sin is death.” *Romans 6:23*. So then, Christ came to deliver them who were held in the bondage of sin. This is just what he came for, and this he does by the Spirit, which both convicts and converts. It was this same Spirit by which the gospel of deliverance was preached to the antediluvians; but they rejected it, and so were lost. *SITI February 11, 1889, page 75.55*

This is just what we learn from *1 Peter 3:18-20*. It is Scriptural and reasonable. In an article in another column, entitled “Charging God Foolishly,” we shall show how contradictory and dishonoring to God is the theory that the preaching referred to was done by Christ himself, in the interval between his death and his resurrection. *W.SITI February 11, 1889, page 75.56*

“A Fallacy Exposed” The Signs of the Times, 15, 6.

E. J. Waggoner

A short time ago we heard one of the ministers of Oakland read an essay to his congregation on Sunday observance. It was one of a combination of discourses designed to stir the people up to see the

necessity of a State Sunday law, but one of the illustrations used was most unfortunate. It is well known that the strongest plea for a Sunday law is on the ground that the working man is ground down by soulless corporations. Pathetic stories are told of conscientious men who would like to keep Sunday, and who feel that they ought to, but who are not able to follow out their conscientious convictions lest they should lose their place.*SITI February 11, 1889, page 75.57*

The preacher was showing how strictly Sunday ought to be observed, and how God's blessing follows its strict observance. He told of a man with whom he was acquainted in Chicago, who was forced to drive on a street-car for a living. When it came Saturday night his employers required him to work the next day, but he refused, saying that he could not work on "the Sabbath," and that he would throw up his job. The managers, however, concluded that so conscientious a man would be valuable, and did not discharge him, but gave him constant employment after that. He also mentioned the case of the young man who was discharged by Stephen Girard, because he refused to help load a ship on Sunday. The young man wandered around for several weeks in search of employment, and finally found an excellent place in a bank, to the managers of which he was recommended by Girard himself, as a model of conscientious honesty.*SITI February 11, 1889, page 75.58*

If this proves anything, it proves that the talk about a Sunday law being a necessity in order that the laboring man may keep Sunday in accordance with the dictates of his own conscience, is all cant. It proves that there is no necessity whatever for any Sunday law. Everybody who wants to keep Sunday can do so without a law, and nobody can hinder him; while those who do not want to keep Sunday will not think those who make a law compelling them to. The only necessity there is for a Sunday law is in the selfishness of those who are clamoring for it.*SITI February 11, 1889, page 75.59*

"Saints of God. *Romans 1:7*" The Signs of the Times, 15, 6.

E. J. Waggoner

"Paul, a servant of Jesus Christ, ...to all that be in Rome, beloved of God, called to be saints; grace to you, and peace, from God our

Father and the Lord Jesus Christ.”*SITI February 11, 1889, page 75.60*

The first seven verses of the book of Romans constitute the introduction to the epistle-the salutation; but those who have read the preceding articles of this series will conclude, if they never thought of it before, that there is a world of thought conveyed even in one of the greetings of the apostle Paul. Not one word did he write in vain. The expression to which we wish to call especial attention in this article is, “called to be saints,” or, more properly, “called saints.”*SITI February 11, 1889, page 75.61*

The word “saints,” is used throughout the Bible to denote the people of God, both while they are in this world, and after they have been redeemed. Paul, when on his missionary journeys, gathered money for the poor saints at Jerusalem. *Romans 15:25, 26; 1 Corinthians 16:1*. Three other epistles he addressed respectively as follows: “To The saints which are at Ephesus” (*Ephesians 1:1*); “to all the saints in Christ which are at Philippi” (*Philippians 1:1*); and “to the saints and faithful brethren in Christ which are at Colosse.” *Colossians 1:2*. In short, it is generally used as synonymous with “Christian.” This should serve to give us an exalted idea of what it is to be a Christian, rather than an inferior idea of what it is to be a saint.*SITI February 11, 1889, page 75.62*

The Roman Catholic Church, with the arrogance characteristic of it, has assumed the prerogative of making saints. It holds that a saint is far different from the ordinary Christian, and confers the title of “saint” upon men long dead, much as a college will grant a post-graduate degree to one who since graduation has been particularly successful in certain lines of work or study. But this is wholly a perversion of the Bible use of the term, for it properly belongs to all who are in Christ.*SITI February 11, 1889, page 75.63*

A saint is one who is sanctified. The two words have a common derivation. Paul addressed his first epistle to the Corinthians, “unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.” *1 Corinthians 1:2*. Sanctification is not, as some imagine, a special grace bestowed upon certain Christians, but is the condition of all who are truly Christians. All

who are in Christ Jesus are sanctified, and for this reason they are called saints. The modern idea that a many may live for years in a justified state before God, and still know nothing of sanctification, is but another phase of the Roman Catholic idea that a saint is an extraordinary Christian-something more than a Christian. To be sanctified is looked upon, not as a necessity, but as a privilege granted to a few; and the result is a lowering of the standard of simple Christianity.*SITI February 11, 1889, page 75.64*

The word rendered “sanctified,” means to consecrate, to devote to religious uses. The word rendered “saint,” signifies the person or thing so devoted or set apart. I will quote the first definitions both of the Greek and the Latin words that are so rendered: “*Agios (hagios)* “devoted to the gods, (Latin, *Sacer*); and so I, in good sense, *Sacred, holy.*” Liddell and Scott. The Latin word *sanctus*, which is rendered “saint,” is from the verb *sancio*, which is defined, “to render sacred or inviolable by a religious act; to appoint as sacred or inviolable.” As used of legal ordinances, or other public proceedings, it meant, “to establish, appoint, decree, ordain; also to make irrevocable or unalterable.” Harper’s Latin Dictionary. These definitions will materially aid the reader in his understanding of sanctification, a subject which we can at this time scarcely more than hint at. In harmony with these definitions is the following comment by Dr. Barnes on the word “saints”:-*SITI February 11, 1889, page 75.65*

“The radical idea of the word is, that which is separated from a common to a sacred use, and answers to the Hebrew word *Kadosh*. It is applied to anything that is set apart to the service of God, to the temple, to the garments, etc., of the priests, and to the priests themselves. It was applied to the Jews as a people *separated* from other nations, and devoted or consecrated to God, while other nations were devoted the service of idols. It is also applied to Christians, as being a people devoted or set apart to the service of God. The *radical* idea, then, as applied to Christians, is that *they are separated from other men, and other objects and pursuits, and consecrated to the service of God.* This is the peculiar characteristic of the saints.”*SITI February 11, 1889, page 87.1*

To be a saint of God is to be sanctified or consecrated to his

service. The process is this: God calls all men. "The Spirit and the bride say, ...Whosoever will, let him take the water of life freely." *Revelation 22:17*. This call is extended to all men indiscriminately. The Spirit strives with every soul. At the door of every heart Christ stands and knocks. Some hear his voice, and open to him. This is an invitation for him to take complete possession. It is a surrender of self to God; a yielding to him to be his bond-servant. This surrender of self to God, that his will may be the rule in every act, word, and thought, is the act of consecration to God. It must be a voluntary act on the part of the individual, yet it is the love of Christ which constrains to the act. The individual, having counted the cost, has deliberately given up the world with its sinful pleasures, has renounced all purpose and desire to have his own way, and has accepted Christ as his sole Master. He is then devoted to the service of God, and is therefore sanctified, a saint of God.*SITI February 11, 1889, page 87.2*

From this it appears that sanctification does not necessarily imply perfection of character, in the sense that the expression is commonly used. The individual at first has no Christian character. The character is not changed in a moment from imperfection to perfection; but the yielding of one's self to Christ, for him to work in the soul that which is good, may be the work of a moment. Old things are now passed away, and a new life begins. Although he does not attain at a single bound to the measure of the stature of the fullness of Christ, he is not condemned, because all his acts are wrought in God. He is not sanctified because he is holy, but he is sanctified because he has put himself into the hands of God to be made holy.*SITI February 11, 1889, page 87.3*

Perhaps the following criticism by Olshausen, upon the word rendered "saints," may make the matter more clear:-*SITI February 11, 1889, page 87.4*

"The word in its *immediate* signification denotes no degree of moral perfection (the Corinthians, who were in so many respects deserving of blame, are called *hagioi*, saints), but refers to the separation of believers from the great mass of the *kosmos*, the Gentile world. Yet it doubtless also implies that Christians have been made partakers of the principle of a higher moral life, which,

as in a course of development, is gradually to pervade the whole man, and produce perfect holiness. Now this principle is the Spirit of Christ, so that Paul's idea 'made us accepted in the beloved,' is also applied to the conception of *hagios*. Christians are holy on account of Christ who lives in them, and who is their true life." *SITI February 11, 1889, page 87.5*

Says the apostle Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." *Colossians 3:1-3*. The phrase, "the higher Christian life," as applied to a condition higher than that of simple acceptance with God, is false and misleading. The Christian life is the highest life there is. It is a life in Christ, who sits at the right hand of God in Heaven. Less than this is not a Christian life. *SITI February 11, 1889, page 87.6*

The object of this article is not to lower anybody's conception of sanctification, or saintship, but to elevate their conception of what it is to be a Christian; to impress upon the mind the fact that one who is not sanctified in Christ Jesus, and thus a saint of God, is not a Christian. Neither is it designed to discourage anybody. It would be false and cruel sympathy that would seek to encourage one by representing the Christian life as a low plane of living. The true way is to set forth the Christian life in its true light, and then point out the source of help. *SITI February 11, 1889, page 87.7*

The Christian life is continual progression. The Christian is a disciple, a learner; he is one who is engaged in a warfare, continually gaining victories; he is one running a race, ever drawing nearer the goal, which is "the mark for the prize of the high calling of God in Christ Jesus." His Master in the school is Christ, whose yoke he has taken, and from whom he learns; his leader in the battle is Jesus Christ, who, as Captain of the Lord's host, has all power in Heaven and earth to impart to his faithful followers, so that they may be more than conquerors through Him who loves them; and in the race that is set before them, they are to run with perseverance, "looking unto Jesus." And so, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." *2 Corinthians 3:18*.

“Charging God Foolishly” The Signs of the Times, 15, 6.

E. J. Waggoner

In the article entitled “Spirits in Prison,” we have given the explanation of the words of Peter, that Christ was “quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.” We saw that the preaching was done by the Spirit, when before the flood it strove with men who were in bondage to their own corrupt desires. We propose now to show the folly and the wickedness of the theory that the preaching was done by Christ between his death and his resurrection.*SITI February 11, 1889, page 87.9*

We will first quote the words of two eminent theologians, which voice the popular sentiment concerning this text. Archdeacon Farrar, in “Early Days of Christianity,” speaks of this text as showing that there is hope for those who die in their sins, and says:-*SITI February 11, 1889, page 87.10*

“Of all the blunt weapons of ignorant controversy employed against those to whom has been revealed the possibility of a larger hope than has been revealed by Augustine or Calvin, the bluntest is the charge that such a hope renders null the necessity for the work of Christ. As if it were not this very hope which gives to the love of Christ its mightiest effectiveness! We thus rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died.”-Chapter 7.*SITI February 11, 1889, page 87.11*

Dean Alford also, in his comments on the text, says that the *inference* to be drawn from it, which with him is the same as Farrar’s, “is one which throws light on one of the darkest enigmas of divine justice; the cases where the final doom seems infinitely out of proportion to the guilt which incurred it.”*SITI February 11, 1889, page 87.12*

And so man, in order to fathom the mind of God, will deliberately belittle sin, and will presume to judge how much punishment is due for the commission of certain sins! If the severest punishment that God ever inflicts is not justly due those who corrupted their way, and obstinately resisted his pleadings for a hundred and twenty years, each year growing more and more bold in their rebellion, we should like to know what sin would merit the vengeance of God, and everlasting destruction.*SITI February 11, 1889, page 87.13*

Again, the view which we combat actually charges God with acting rashly, in punishing people who did not deserve it. For if there were some of the antediluvians who in the time of Christ were fit subjects for the preaching of the gospel, then they ought not to have been destroyed in the flood. It would seem as though reverence of God ought to be sufficient to deter his professed ministers from making such charges against him.*SITI February 11, 1889, page 87.14*

It is said that “by the theory that Christ preached while in *hades*, we rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died.” Who has the right to say that the gospel has not achieved its end unless everybody is saved? The Bible nowhere teaches us to expect that all will be saved. When one came to Christ and asked, “Are there few that be saved?” he replied:-*SITI February 11, 1889, page 87.15*

“Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able.” *Luke 13:23, 24.SITI February 11, 1889, page 87.16*

In the sermon on the mount, he also said: “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” *Matthew 7:13, 14.SITI February 11, 1889, page 87.17*

Thus we see that the Lord himself teaches us that all men will not be saved. Why will men do violence to a text, in order to draw from it an inference which contradicts the plain declaration of Christ?*SITI February 11, 1889, page 87.18*

Note that the theory Christ descended into *hades* to preach to the dead, does teach the doctrine of probation after death, and universal salvation. In fact, the doctrine of probation after death, inevitably runs into that of universal salvation. For if God, in order to be just, must grant another probation to those who remain impenitent at the close of the first, he must also grant another to those who remain impenitent at the close of the second, and so on until all have been converted. But this, as we have seen, contradicts the plain word of God. *SITI February 11, 1889, page 88.1*

The theory of future probation, or probation after death, which is built almost solely on this false interpretation of *1 Peter 3:18-20*, is nothing else than the Roman Catholic doctrine of purgatory, with its attendant prayers for the dead. For if we must pray for those who are on probation before death, as we assuredly ought, then it follows that we ought to pray for those on probation after death, if there were any such. *SITI February 11, 1889, page 88.2*

Not only so, but we ought in that case to pray to them, in the sense that the Catholics pray to them, namely, to ask their intercession for us. For if the dead are on probation, they are in as good ease as we are, who are also on probation; and since we are exhorted to pray for one another, we ought to ask the dead to pray for us, as well as to pray for them. In fact, there is no absurdity of Catholicism or Spiritualism which does not legitimately follow from the theory that Christ went after death to preach to people in *hades*. *SITI February 11, 1889, page 88.3*

Finally, take notice that all these absurdities and false doctrines come from the unscriptural theory that the dead are conscious, and thus capable of listening to preaching. If men believed what the Scripture says, that "the dead know not anything," they could not take the position Farrar and Alford and so many thousands of professed Christians do, in regard to *1 Peter 3:18-20*. We have already fully shown the fallacy of that theory; but we will in conclusion quote a few texts which, if men will adhere to them, will keep them from such false and unnecessary conclusions. *SITI February 11, 1889, page 88.4*

"Whatsoever thy hand findeth to do, do it with thy might; for there is

no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." *Ecclesiastes 9:10.SITI February 11, 1889, page 88.5*

"The dead praise not the Lord, neither any that go down into silence." *Psalms 115:17.SITI February 11, 1889, page 88.6*

"For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." *Isaiah 38:18.SITI February 11, 1889, page 88.7*

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." *Psalms 146:3, 4.SITI February 11, 1889, page 88.8*

Let us hold to the plain statements of the Bible, and not be carried away with the suggestions of the enemy. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." W.*SITI February 11, 1889, page 88.9*

"Baptized by Fire" The Signs of the Times, 15, 6.

E. J. Waggoner

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way *Matthew 3:11* and *Acts 2:3*, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit.*SITI February 11, 1889, page 88.10*

There are two classes spoken of by John in *Matthew 3:11*. One class-the faithful-will be baptized with the Holy Spirit; the other-the wicked-will be baptized by fire; immersed in the lake of fire

(*Revelation 20:15*), and utterly burned up. *Revelation 20:9*. This application of *Matthew 3:11* is shown to be correct, by the next verse: "He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." *SITI February 11, 1889, page 88.11*

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire. *SITI February 11, 1889, page 88.12*

"Is this Orthodoxy?" The Signs of the Times, 15, 6.

E. J. Waggoner

On a recent Sunday the representatives of the press visited the Chicago churches to find out three things: 1. Why do so many more women than men attend church? 2. Do the ministers still believe in hell? 3. Is orthodoxy dying out? *SITI February 11, 1889, page 88.13*

The liberals believe that orthodoxy was decaying; that is, if orthodoxy meant the teaching of the Scriptures. Of course this was denied by the conservatives. As regards their belief in hell, the *Congregationalist* of the 17th ult. says:-*SITI February 11, 1889, page 88.14*

"With the same exception [the liberals in belief], all expressed their firm belief in hell as a place of punishment, some describing it as made by the sinner himself, and carried in his own breast, but all agreeing that it means banishment from the presence of God. Of course no one believes in it as a place of literal fire and brimstone." *SITI February 11, 1889, page 88.15*

If this is not a departure from the orthodoxy of a few years ago, we are not able to comprehend terms. The ministers of those days and their converts who exist still, among the Methodist, Baptist, Presbyterian, and Congregationalist churches, believe in hell as a place of literal fire and brimstone. Many of their ideas were erroneous, contrary to reason and fact, especially as regards eternity of torment. But the present view is not less unscriptural. If

hell is within the sinner, the Universalist doctrine is true. If hell is "banishment from God," that is just what would please the sinner; for "God is not in all his thoughts." He desires not the presence of God, or thoughts of his presence. Banished alone, then, would, instead of being a punishment to him, be the reverse. And the greater the sinner, the more he would desire to be far from the presence of the Lord, and the less would be his punishment. The more he sinned, the harder would become his heart, the more benumbed his conscience, the less he would suffer. And this is orthodoxy! What more could infidelity ask in this direction? We prefer to believe the word of God. "And whosoever was not found written in the book of life was cast into the lake of fire." *Revelation 20:15. SITI February 11, 1889, page 88.16*

"Back Page" The Signs of the Times, 15, 6.

E. J. Waggoner

According to the report of the Board of Excise, there are in New York City 8,780 places licensed to sell intoxicating liquors. Of these 7,391 are saloons, 5,862 of which sell distilled liquors. Commenting on this report, the *Christian at Work* says that "there are just 5,862 more liquor saloons in that city than there should be." We think that there are 7,361 more saloons than there ought to be, and just 8,780 more places where liquor is sold than is for the good of the city. The sale of intoxicating liquors, to be used as beverages ought to be absolutely prohibited, not only in New York, but in every city and village in the land. *SITI February 11, 1889, page 88.17*

The Samoan difficulty seems to be growing more serious each week, and fears are expressed in some quarters that war between the United States and Germany may result from the present condition of affairs in those islands. Certain it is, that there is considerable bad feeling between the two countries over the affair. It seems that Germany is determined to establish a protectorate in Samoa. The United States is under some treaty obligation to the Samoans, but just how far those obligations extend is an open question. Aside from that, however, it is contended that it would be bad policy to allow Germany to gain control in Samoa. Whether or not this Government will take any decided action, remains to be

seen. Latest advices state that Germany has declared war against Samoa.*SITI February 11, 1889, page 88.18*

The Juneau (Alaska)*Free Press*, prints some most heart-sickening facts relative to vice in that Territory. For the most part the native women are abject slaves, and many of them are bought and sold for the basest purposes. The *Press* charges that Dr. Jackson, the educational agent, is largely responsible for the existing state of affairs. It says:-*SITI February 11, 1889, page 88.19*

“Sheldon Jackson, the educational agent, instead of suppressing the sale of these Indian girls to miners and Indians, has put no obstacle in the way of the traffic. His school has been mainly used for teaching the girl’s homework and English, accomplishments which serve to increase their price in the ‘matrimonial’ market.” Again the *Press* says: “The innocent are now suffering simply through the neglect of duty on the part of those placed here at salaries to religiously instruct a people who were heathens when the territory was purchased from Russia, and who are heathen still.”*SITI February 11, 1889, page 88.20*

The *Catholic Monitor* (San Francisco), of January 9, gives a prominent place to an article from the *Irish Catholic World*, written by Bernard O’Reilly, on the restoration of the Papacy, from which we quote the following, which shows how Catholics view the matter:-*SITI February 11, 1889, page 88.21*

“We speak now not merely to our own countrymen, but to our friends and readers of other lands as well, when we say that, knowing what the authoritative teaching of the pontiff and the church on this point is, it is our bounden duty to manfully resolve to exert ourselves to the utmost limits of our power to secure the speedy and splendid vindication of that teaching. After all, as we said but recently, Catholics are stronger than the Freemasons or Atheists, if we will but join hands in the work before us. What a noble sight it would be to see the Catholics of Germany, of Ireland, of France, of Spain, and of America, demanding the restoration of Papal independence. In this way, truly Ireland would take her place among the nations, while a great step would be taken towards securing European peace. There is nothing impossible in this. If the

Catholic manhood of the Continent, bearing arms as they do, were only in earnest in sustaining such work as this, one week would find missives from every Christian Power on Signor Crispi's desk, warning him and his master to depart without delay from the eternal city. This is the duty of the hour for Catholic people; Irishman will be no laggards in discharging their share of it. *SITI February 11, 1889, page 88.22*

When it is remember that Catholics hold the balance of political influence in nearly every country, such appeals as the above are not to be considered as mere vapor. *SITI February 11, 1889, page 88.23*

Knowledge alone of the word of God is of no real benefit. It will never build the character. It may "set off" the individual, and bring him worldly admiration and honor; but it will not honor Christ. Divinity is hidden by the human. The individual will find his chief delight in what he knows and what his knowledge brings. But love for God, while it delights in what it knows, finds greater delight in what it is able to do for the Master. Knowledge is possible only when united with love. Love in itself implies knowledge; for one cannot love that which he does not know. The difference between the two is expressed by the apostle in *1 Corinthians 8:1*: "Knowledge puffeth up, but charity edifieth;" or better rendered, "Knowledge puffeth up, but love buildeth up." The difference is that between an inflated bag and a well-built edifice of stone. "Love never faileth." *SITI February 11, 1889, page 88.24*

A correspondent sends us the following statement, which is credited to Rev. Judson Smith, D.D. and asks if it is true: *SITI February 11, 1889, page 88.25*

"The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes." *SITI February 11, 1889, page 88.26*

We wish we could say that it is true; but unfortunately it is not. "Cram's Universal Atlas" gives the number of professed Christians, including Roman Catholics, Protestants, and Eastern Churches, as

388,000,000; Buddhists, 400,000,000 to 600,500,000. The entire Protestant church membership-and it is here that the real "adherents of the religion of Jesus" are to be found-number only about 17,000,000. Cram places the number at 16,500,000-a long way from a converted world, even nominally so. *SITI February 11, 1889, page 88.27*

The following item, from the San Francisco *Chronicle* of January 30, will be of interest to many of our readers:-*SITI February 11, 1889, page 88.28*

"The American ship *John R. Kelly* has arrived at Havre from this port. On the passage she called in at the Pitcairn islands. Captain Gibbons, in speaking of the matter, said that he anchored off the island on October 13th. A boat commanded by I. Russell McCoy put off, loaded with fruit. The occupants refused to take anything in exchange but medicine and an old mail which Gibbons had brought for the island. The reason for this, they explained, was because the day was there Sabbath (our Saturday), and they did not bargain or contract on that day. They said that there were 150 inhabitants then on the island, all of whom were well. They inquired for friends in San Francisco and said that the *Louis Walsh*, from New York, had called in, and also the British *Amyone*, the latter for water, her tanks having burst." *SITI February 11, 1889, page 88.29*

Pitcairn is the only community in the world composed entirely of Sabbath-keepers. *SITI February 11, 1889, page 88.30*

What would many ministers do without "Robert Elsmere," or "John Ward, Preacher," to talk about. Sermon after sermon has been preached on these novels, till they are now getting somewhat stale; controversies have raged till people are becoming weary; and now some of the political Christians wish to prevent the inaugural ball of General Harrison, the president-elect. Finding that not easy, they are proposing the same principles as National Reformers use concerning our Government. It is not Christian now, but if it will only adopt our proposed Constitution, in calling itself Christian, it will be all right. So if this inaugural ball can only be given another name, it will not be so bad after all; for it is, say they, "only a reception." To such we commend the following, from the *N. Y. Weekly World* of

Jan. 23:-*SITI February 11, 1889, page 88.31*

“A number of Methodist ministers of Boston, Mass., will request the Committee in charge of the inaugural ceremonies at Washington to change the name of the evening entertainment from ‘inaugural reception.’ Just how this substitution would make any difference as regards the moral tone of the affair, is hard to understand. Even if the festivities were called the ‘Inaugural Prayer-Meeting,’ or the ‘Inaugural Aid to an Upright Life,’ nothing would be gained thereby. It is the thing itself, not its name, which counts in the long run. The Lord cannot be fooled by euphemism.”*SITI February 11, 1889, page 88.32*

A misconception of the meaning of the term “Israel,” leads many to suppose that the Scriptures teach that the Jews will yet be gathered into their own land. We do read of the Root of Jesse (*Isaiah 11:10, 12*), that “he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gathered together the dispersed of Judah from the four corners of the earth,” but this has no reference whatever to those who are now called Jews. “For he is not a Jew which is one outwardly; ...but he is a Jew which is one inwardly.” *Romans 2:28, 29*. “Neither, because they are the seed of Abraham,” are they all children; that is, “they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” *Romans 9:6, 7*. Or as the apostle elsewhere expresses it: “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” *Galatians 3:19*.*SITI February 11, 1889, page 88.33*

There will be a glorious gathering, not of the Jews-literal Israel,-but of those who are Christ’s-the truth Israel,-for “they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” *Luke 13:29*. And this is the only gathering of Israel yet future, of which the Scriptures speak.*SITI February 11, 1889, page 88.34*

The *Church Times* (Episcopal), and the *Catholic Times*, of Liverpool, have been having a bout on the question of transubstantiation. The *Church Times* asserts that this doctrine “is not now believed in the Roman Church, though the name is kept

up.” To which the *Church Times* retorts that “it appears that it is believed and taught in the Church of England.” And in proof of the assertion, quotes as follows from “Severs’ Mass Book,” written by an Anglican clergyman: “Every crumb on the paten, every drop in the chalice, has now [that is, after consecration] become the whole body, blood, soul, spirit, and divinity of Jesus.” *SITI February 11, 1889, page 88.35*

After giving the quotation, the Catholic paper dismisses the matter with this parting thrust at its Anglican neighbor:-*SITI February 11, 1889, page 88.36*

“It is manifest that not only is the Church of England hopelessly divided against yourself, but that even the Ritualists are split into two parties, one believing and teaching what the other declares to be false, and not only false, but impossible of belief, insomuch that if a man says he does believe it he is not to be credited.” *SITI February 11, 1889, page 88.37*

Another thing is also manifest, namely, that the principal difference between the Roman and the English Church is not in faith, but in paying allegiance to the Pope. *SITI February 11, 1889, page 88.38*

“Front Page” The Signs of the Times, 15, 6.

E. J. Waggoner

According to one of the San Francisco ministers the numbers attending Mr. Moody’s meetings were greatly exaggerated by the press. “The attendance,” he said, “had been multiplied by two and sometimes by three. The great choir attracted many who did not care so much for the preaching.” This sounds just a little like jealousy at Moody’s ability to “draw.” *SITI February 11, 1889, page 88.39*

As reported in the San Francisco *Chronicle* of February 8, Dr. Cruzan thinks that the relations of capital and labor and other political questions should be discussed more in the pulpit. This may be, but nevertheless it does not seem to us that the apostle’s was the better than; he wrote to the Corinthians: “I determined not to

know any thing among you, save Jesus Christ, and him crucified." Has the subject been exhausted? has the world something really better to take its place, or has the time come when men will not endure sound doctrine?*SITI February 11, 1889, page 88.40*

"If I could only know that the Christian religion is true, how glad I would be," says many a soul who is struggling in the quagmire of sin and unbelief. But we may know this. Jesus gives an infallible, yet simple test, which all may put to the proof. It is this: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself." *John 7:16, 17.* Try it. Submit yourselves wholly to God, repent of your sinns, believe in the Lord Jesus Christ, and by faith obey all his requirements, without reserve. This is doing God's will. Be faithful in the trials, and the religion of Christ will be to you a pleasant reality.*SITI February 11, 1889, page 88.41*

Political matters in Europe are, as ever, in a turmoil. No one knows how soon there may be a collapse of the Floquet *regime*; the following of Boulanger is constantly increasing, and many think that the very existence of the French republic is threatened. The Progressive party in Germany, by which is meant those in favor of limiting the royal power, criticize the Government in asking for an additional sum 3,500,000 marks (\$830,000) for the royal family. No necessity could be shown by the supporters of the bill for the increase, while it is sufficiently proven that the present income is every way sufficient, and the wealth of the royal family is enormous. Their lands are so extensive as to require division into seventy-seven stewardships, each comprising a number of farms. And thus German imperialism and large standing armies are crushing the very life of the people, not only of Germany but of other countries of the Old World. Meanwhile Germany is ready to enter into a defensive alliance with England; and Prince Bismarck warns England that she "should put her house in order," that she may be prepared for an attack from France. What turn the affairs may next take, what new figure to-morrows political kaleidoscope may next take, no one can tell. Truly it is but a fulfillment of our Saviour's words, "Distress of nations with perplexity." The coming of the Lord draweth nigh.*SITI February 11, 1889, page 88.42*

It is daily becoming more evident that either riot or revolution, and possibly both, are impending in Paris. It is asserted that the night before the late legislation in that city Prime Minister Floquet proposed to the Cabinet the arrest of General Boulanger as a conspirator against the Republic. The majority of the Cabinet approved the plan, but M. de Freyeinet, Minister of War, protested against it, deciding it would be sure to cause blood-shed. The project was therefore given up. Counting technically illegal ballots cast for Boulanger, his majority was nearly 100,000, and it is almost certain that, had he been arrested, revolution and blood-shed would have followed immediately.*SITI February 11, 1889, page 88.43*

The French *Journal les Missions* states that excellent results have followed the establishment of their college among the Basutos in Africa. But the Roman Catholic missionaries are now causing them trouble. One of the heathen customs of the Basutos, proscribed by the Protestants, was the purchase of a wife with cattle. But Rome, with her shrewd craftiness, allows it, and while formerly the Protestants had the favor of the pagan chiefs and their sanction to Christian marriages, now the chiefs complain of the strictness of their religion, and contest the validity of Christian marriage. Such is Rome everywhere. If immorality or crime is necessary to the accomplishment of her objective, she will either condone it on the part of her tools, or will use it herself as a means to success.*SITI February 11, 1889, page 88.44*

The following dispatch to the San Francisco *Daily Examiner* of February 10, is an excellent illustration of Catholic liberty. When in the minority without control of power, they believe in equal rights; but give them the power, and the history of the Dark Ages would again be repeated. Dr. Windthorst is a Roman Catholic; the "Center" is a Catholic party; and the object of Jesuit propaganda in the colonies is to place political power in the church of Rome. With this explanation our readers will see how much the motion of Windthorst means:-*SITI February 11, 1889, page 88.45*

"Doctor Windthorst has given notice that he will offer a motion to insert in the Acts regulating the judicial condition of countries under German protection, guarantees of liberty of conscience to residents and foreigners, free exercise of public worship and right of

missionary. propaganda. The motion has the semblance of a simple declaration of religious tolerance, but concealed under the recognition of this general principle, the Center party aims at obtaining the assent of the Reichstag to the Jesuit propaganda in the colonies." *SITI February 11, 1889, page 88.46*

February 18, 1889

“Why It Is” *The Signs of the Times*, 15, 7.

E. J. Waggoner

A man who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also, a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief. *SITI February 18, 1889, page 88.47*

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumbly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired. *SITI February 18, 1889, page 88.48*

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is, or can be, the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the Reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed

book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of it as a vile book, and to look to the church for their spiritual knowledge.*SITI February 18, 1889, page 88.49*

Among the common people the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing, whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have, were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank; for where there is ignorance of the Bible, there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night; and the darkness, like that of Egypt, could indeed be felt.*SITI February 18, 1889, page 88.50*

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellowmen. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do his will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.*SITI February 18, 1889, page 88.51*

The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church, that it took a long time for their minds to comprehend them. The one great point then needed, was to make men understand that the Pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to

sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the Pope, could alone point out the way of life. *SITI February 18, 1889, page 88.52*

Some of the Reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once, any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?" W. *SITI February 18, 1889, page 88.53*

"The Church in Rome. *Romans 1:8*" The Signs of the Times, 15, 7.

E. J. Waggoner

Romans 1:8.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." *SITI February 18, 1889, page 88.54*

What a vast difference there was between the church in Rome in Paul's day, and the church of Rome to-day. Then their *faith* was spoken of throughout the whole world; not their *superstition* is the object of comment everywhere. Then their faith was *spoken of* by others throughout the whole world; now that which has been substituted for faith is published by themselves throughout the whole world. *SITI February 18, 1889, page 88.55*

It is a good thing when the faith of a church is so marked as to

attract attention. But how was it that the faith of the church in Rome came to be known so widely and so well? It could not have been because the Romans told everybody of it, for that very thing would have proved that they didn't have it. It could not have been because people could see their faith, because faith is not a thing that can be seen. But the results of faith can be seen, and it was by these that the faith of the Romans became so generally known. In the nineteenth verse of the last chapter, Paul says to them: "For your *obedience* is come abroad unto all." True faith always works obedience, and that could be seen.*SITI February 18, 1889, page 88.56*

How many Christians there were in Rome, we have no means of knowing. There might have been a very large church, yet when we consider that character of that city, we know that the number of Christians must have been very small in comparison with the entire population. It was a heathen city. Nero, whose very name is a synonym for everything that is wicked, cruel, and licentious, was the emperor when Paul wrote his epistle. The character of a king and court largely determine the general character of the people. The lower orders ape the customs and morals of the higher. The love of place and power, and the desire for the recognition of loyalty, are always powerful factors in leading men to conform to the whims, the sentiments, and the morals of an emperor. History tells us that society in Rome at that time was rotten. This is the only word that can describe the condition of things.*SITI February 18, 1889, page 88.57*

With all his vices, Nero was luxurious. He had elegant tastes, and spent money lavishly in adorning the city. But effeminate vice always accompanies the lavish expenditure of wealth. Rome was the metropolis of the world, not simply as to population, but in matters of business and fashion. It was both the London and the Paris of that time. Of course, then, the thought and practice of the great mass of the people of Rome was anything but Christian.*SITI February 18, 1889, page 88.58*

Yet in the midst of this sink of iniquity there lived a handful of people whose faith was spoken of throughout the whole world. They were emphatically a *peculiar* people. They were in the world, and yet not

of it. The fact that they lived in the most populous, the most fashionable, and the most wicked city in the world, did not hinder them from living “soberly, righteously, and godly.” *SITI February 18, 1889, page 88.59*

It is right that the faith of Christians should be spoken of, but it is not necessary that they should do the speaking of it. All they have to do is to have the faith, and it will be known. Says Christ:-*SITI February 18, 1889, page 88.60*

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” *Matthew 5:14-16.SITI February 18, 1889, page 88.61*

Just let, or allow, your light to shine. Have the light, and the world must necessarily see it. The darker the night, the more plainly can we see a lighted candle in the room; so the more of moral darkness there is in the world, the more distinctly should the light of truth be seen in the lives of Christians. They are to be blameless and harmless, the sons of God, in the midst of a crooked and perverse generation, among whom they shine as lights. *Philippians 2:15.SITI February 18, 1889, page 88.62*

Christians are Christ’s representatives in the world; that is, the world will learn of Christ through his followers. He is the light of the world, and they, receiving light from him, are to transmit it undimmed to those around them. And this heavenly light shining in them shall increase more and more until it blends with the everlasting glory that shall cover the whole earth. W.*SITI February 18, 1889, page 88.63*

“The Rest of the People of God” The Signs of the Times, 15, 7.

E. J. Waggoner

A friend asks an explanation of *Hebrews 4:9*. We accordingly give the following, which, although brief, will, we think, be found a

sufficient key to the entire chapter. That God made to Abraham a promise of an inheritance, is well known. We will quote only two texts. The first is *Genesis 13:14-17:-SITI February 18, 1889, page 88.64*

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”*SITI February 18, 1889, page 88.65*

Again the Lord said to Abraham, after he had offered Isaac:*SITI February 18, 1889, page 88.66*

“I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.” *Genesis 22:17.SITI February 18, 1889, page 88.67*

Putting these two texts together, we learn that the inheritance promised to Abraham contemplated peaceable and quiet possession of the land; not simply of a few square miles, but of the whole world. *Romans 4:13*. Now it was in pursuance of this promise, that the Lord delivered the children of Israel from Egyptian bondage. See *Exodus 6:1-8.SITI February 18, 1889, page 88.68*

Passing by the wanderings in the wilderness, we come to the address which Moses made to the children of Israel just before his death. Speaking to the tribes of Reuben and Gad and the half tribe of Manasseh, who were allowed to settle on the east side of Jordan, he said:-*SITI February 18, 1889, page 88.69*

“The Lord your God hath *given you this land to possess it*; ye shall pass over armed before your brethren the children of Israel, ... *until the Lord have given rest unto your brethren, as well as unto you*, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you.” *Deuteronomy 3:18-20.SITI*

February 18, 1889, page 88.70

From this we learn that the giving of them rest was nothing more nor less than the establishing of them in their possession. The same thing is also shown by the following words:-*SITI February 18, 1889, page 88.71*

“For ye are not as yet come to *the rest and to the inheritance*, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when he giveth you rest from all your enemies* round about, so that ye dwell in safety; then there shall be a place,” etc. *Deuteronomy 12:8-11. SITI February 18, 1889, page 88.72*

In further confirmation of the idea that the promised rest comprehended quiet possession of the land, we read *2 Samuel 7:1*, which says that “when the king sat in his house, and the Lord had given him rest round about from all his enemies,” then he thought to build a house for the Lord. In refusing to allow him to do this work, the Lord made great promises to David, and said:-*SITI February 18, 1889, page 88.73*

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” *2 Samuel 7:10. SITI February 18, 1889, page 88.74*

It is evident, then, that the “rest” promised to the Israelites was the inheritance. Into this rest Joshua led them, as it is written: “And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.” *Joshua 21:44*. Yet in the face of this declaration, the apostle declares (*Hebrews 4:8*, margin) that Joshua did not give them rest, and that the Lord afterward spoke of “another day,” in which they might secure rest. We have just read from *2 Samuel 7:10* the promise of that rest. If Joshua had given them that rest, then another day could not have been spoken of. *SITI February 18, 1889, page 88.75*

Although God did give to the Israelites the land of Canaan,

Abraham had no part in it (see *Acts 7:5*), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and the apostle, after mentioning these patriarchs, and many other worthies, says, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." *Hebrews 11:39, 40*. This shows that the possession of the land of Canaan by the Israelites did not fill all the specifications of the promise. This is still more evident from the fact that they were at peace when the Lord renewed the promise in *2 Samuel 7:10*. *SITI February 18, 1889, page 88.76*

But how shall we explain the statement in *Joshua 21:43-45*, that God gave to the Israelites that which he promised? Simply on the ground that the partial inheritance which they had, might have been made complete, if they had obeyed and trusted God. That they did not have the complete rest and inheritance that was promised to Abraham, is evident from the fact that the promise to him included nothing less than the possession of the whole world. *Romans 4:13*. Now from *Jeremiah 17:19-27*, we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so that it was the same as though they had never had any of it. *SITI February 18, 1889, page 88.77*

But the "Lord is not slack concerning his promise," and so "there remaineth therefore a rest to the people of God." This rest is the same as that promised to Abraham, namely, the whole earth; for, after evil-doers have all been cut off, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." *Psalms 37:11*. The fact that some could not enter into rest because of unbelief, does not invalidate the promise that those who will now believe shall enter into it, for the rest was prepared and completed from the foundation of the world; and God will not allow his original plan to be frustrated. With the knowledge that the earth is the rest that was promised to Abraham and to his seed, and which remains for us who believe, it is very easy to understand *Hebrews 4:3, 4*,

and the relation which the facts there stated bear to that rest. Thus:-*SITI February 18, 1889, page 88.78*

The apostle says, "And God did rest on the seventh day from all his works." This is positive proof of the statement made just before, namely, that "the works were finished from the foundation of the world." *Genesis 2:3* says that God "rested on the seventh day from all his works which he had made," and that his blessing pronounced upon the seventh day was "because that in it he had rested from all his works which God created and made." He made the earth "to be inhabited" (*Isaiah 45:18*), and gave it to men for a peaceful abode; and the fact that he rested on the seventh day was a proof that the works were finished and the rest prepared. The Sabbath, therefore-the memorial of God's rest-a day in which to be glad through the work of God, and to triumph in the works of his hands, as we meditate upon their greatness (*Psalms 92:4, 5*), is an assurance that God has prepared a rest for his people, and that they will share it just as surely as he is the great Creator who changes not.*SITI February 18, 1889, page 88.79*

When Christ shall descend in glory, sitting upon the throne of his glory, having received the uttermost parts of the earth for his possession, that he may rid it of all that corrupt it, he will say to the righteous who have kept the faith, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (*Matthew 25:34*); and when they with him shall have executed upon the wicked the judgment that is written (See *Jude 14, 15; Psalm 149:5-9*), then will be fulfilled the promise given through the holy prophet: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." *Isaiah 32:17, 18*. Then shall the people of God enjoy the rest which was prepared for them from the foundation of the world. W.*SITI February 18, 1889, page 103.1*

"Do the Dead Know?" The Signs of the Times, 15, 7.

E. J. Waggoner

Why is it that men who profess Christianity, and especially men who profess to take the Bible as their only guide, will so persistently ignore its plainest teachings? For instance, read the following from an editorial in the *Christian Oracle*, on the death of Isaac Erret:-*SITI February 18, 1889, page 103.2*

“In attempting to pronounce a eulogy on such a man as Bro. Errett, words appear to have such poverty that the heart hesitates to use them. If, however, the departed one knows what is said of him (and who shall say he does not?) he will know the sentiment that prompts the expression, and that its very sincerity is its chief virtue.”*SITI February 18, 1889, page 103.3*

“Who shall say that he does not” know? Solomon, to whom God gave wisdom greater than that of all men who ever lived before or since, will say. Hear him:-*SITI February 18, 1889, page 103.4*

“For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any [thing] that is done under the sun.” *Ecclesiastes 9:5, 6.**SITI February 18, 1889, page 103.5*

Job will speak most emphatically to the contrary. Hear what he says of the dead man:-*SITI February 18, 1889, page 103.6*

“His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” *Job 14:21.**SITI February 18, 1889, page 103.7*

Surely, then, the man cannot perceive what is said in his praise. If men would but heed the plain words of the Bible, they would know, what certain also of their own poets have said, that flattery cannot “soothe the dull, cold, ear of death.”*SITI February 18, 1889, page 103.8*

Hear what the psalmist says on this point:-*SITI February 18, 1889, page 103.9*

“The dead praise not the Lord, neither any that go down into

silence.” *Psalm 115:17.SITI February 18, 1889, page 103.10*

Take now the case of a man eminent for his piety; a humble-minded man. Will it be claimed that, although in death he cannot praise the Lord, he can nevertheless know all that is being said in his own praise? Is it so, that the man whose whole life was one of self-denying love for Christ, becomes oblivious of everything but self, as soon as he is dead? Can he listen to eulogies upon himself, while he is unable to utter a word for his Master? No; it is not so. Again the psalmist, by whom the Lord spoke, says of man:-*SITI February 18, 1889, page 103.11*

“His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” *Psalm 146:4.SITI February 18, 1889, page 104.1*

The grave is “the land of forgetfulness.” *Psalm 88:12.* It is the synonym of nothingness. Now the question is, “Do the men who use such language as that quoted from the *Oracle* really believe the Bible?” We shall not attempt to answer it; but we will say this, that there is no actual difference between such language and the language of Spiritualism. If the dead know all that is taking place on the earth, if their activity and consciousness go on just the same as before, and even in increased degree, then it is simply absurd to say that they cannot communicate their own ideas, and manifest themselves just the same as before their death. The only logical believers in the natural immortality of the soul, are Spiritualists. And all who cling to the *Oracle’s* theory, will, by their position, sooner or later be driven into Spiritualism.*SITI February 18, 1889, page 104.2*

“But,” says some believer in the doctrine of immortality outside of Christ, “the Bible teaches that between the living and the dead there is a great gulf fixed, so that those in the two states cannot communicate with one another; and so I cannot by any possibility become a Spiritualist.” Very true; the Bible does so teach; but is there any more truth in that portion of the Scripture than there is in another? The Bible also teaches that the dead know not anything; yet you squarely and positively deny it. Since you deny the teachings of the Bible in one point, what is there to keep you from denying any other part, or the whole of it, when some specious sophistry, or some manifestation that appeals to your senses, is

presented to you? Just nothing at all. And so we say that the man who, in contradiction of the Bible, declares that the dead are conscious, is on the high road toward declaring, in contradiction of the Bible, that the spirits of the dead may appear to and communicate with the living, and of finally denying the whole Bible. *W.SITI February 18, 1889, page 104.3*

“Back Page” The Signs of the Times, 15, 7.

E. J. Waggoner

“In Winchester, Va., a man was tried for murder and convicted. His counsel took the case up on a number of points, all of which the Circuit Judge overruled except the one that, in making up the record, an extra initial had been inserted in the man’s name, and he was granted a new trial!” *SITI February 18, 1889, page 104.4*

It is just such decisions as this that render so many trials near farces and incite men to more violence. *SITI February 18, 1889, page 104.5*

The following, clipped from the Oakland *Enquirer*, illustrates the folly of that system of fatuity which has duped to so many of the credulous, and for which Mrs. Eddy, of Boston, is largely responsible. But perhaps she is no more so than some of her learned dupes:- *SITI February 18, 1889, page 104.6*

“Up in Dakota some Christian Science people tried for two days to raise a child from the dead. But they did not succeed. They may convince themselves that sickness is all in the mind, but death is a reality which no sophistry can get over.” *SITI February 18, 1889, page 104.7*

The fact of the case is, there is nothing Christian about it but the name. It is antichrist, and such things do more injury to true Christianity than all the infidelity in the land. Like all error, it has a minimum of truth and a maximum of falsehood. It has taken for its name two words,-Christian, from Christ, and science, which means knowledge; but it has neither Christianity nor knowledge. It has borrowed the livery of Heaven the better to serve the devil. *SITI*

February 18, 1889, page 104.8

A reader of the SIGNS asks for an explanation of *Hebrews 7:12*, which reads thus: "For the priesthood being changed, there is made of necessity a change also in the law." It is not difficult to understand this, if one considers what is the subject of the apostle's discourse, namely the priesthood of Christ. The entire book of Hebrews is an exaltation of Christ, showing how he as Creator is superior to the angels, to Moses and to the house of Levi. The sixth chapter closes with the statement that Jesus is a high priest after the order of Melchizedek; but that is a priesthood of which Moses said nothing. Among the Jews it was death for any body not of the house of Aaron of the tribe of Levi, to come near the sanctuary to minister. Now if Christ is to be priest for that same people, it is evident, as the verse says, that there must be a change in the law of the priesthood. In proof of this, he continues:-*SITI February 18, 1889, page 104.9*

"For he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." *Hebrews 7:13, 14. SITI February 18, 1889, page 104.10*

To apply the text to the law of ten commandments, as some do, is to do violence to it, and to go contrary to all reason. To say that the law concerning which they ministered, should be changed because a new order of priesthood was instituted, would be no more in accordance with reason than to say that it should be changed every time a new priest came into office. But it is most natural and necessary that if a new order of priesthood was to be instituted, and a priest taken from another tribe, there must be a change in the law which made it a capital offense for one of that other tribe to minister at the altar.*SITI February 18, 1889, page 104.11*

"The Bible Student's Library" The Signs of the Times, 15, 7.

E. J. Waggoner

The above is the title of a weekly publication issued by the Pacific

Press Publishing Co., of Oakland, Cal. The design is to furnish in convenient form, separate from other matter, short and telling articles and treatises which will cover all the great and important doctrines of the Bible; such as salvation through Christ, Bible sanctification, the law and the gospel, the use and importance of prophecy, the second coming of Christ, the dangers and the delusions of our times, National Reform, civil and religious liberty, the home of the redeemed, and many other subjects of interest and importance. In fact, the *Library* will be just what its name indicates, a help for Bible students. It will present no abstruse theories, but will deal with the great vital questions of God's word in a way which will help the unlearned as well as the more scholarly. The true method of interpretation will be followed; the Bible will be made to explain itself. *SITI February 18, 1889, page 104.12*

Some of the first numbers will contain reprints of our standard tracts and pamphlets, others will be entirely new. All will be of the very best. *SITI February 18, 1889, page 104.13*

The advantages to be gained by issuing this library are many:-*SITI February 18, 1889, page 104.14*

1. It will enable the publishers to furnish the matter to our Tract Societies, and others, at much lower rates than heretofore. Being regularly entered at the post-office as second-class matter it can be mailed at pound rates. *SITI February 18, 1889, page 104.15*
2. They will be gotten out in a more attractive form than ever before,-each member being embellished with an engraved cover-page. *SITI February 18, 1889, page 104.16*
3. It will enable the Tract Societies, or anyone else, to order in any quantity at any time. It will not be necessary to wait until one 100 pounds or more are wanted. Small quantities can be sent at the same rate as large ones. *SITI February 18, 1889, page 104.17*
4. There will also be a great saving in point of *time*, as this publication will be sent by *mail*, while heretofore we have been obliged to ship everything as freight or pay excess of the express or mail rates. It takes from three to six weeks to ship matter from Oakland to York by freight, while the mail goes in about six

days.*SITI February 18, 1889, page 104.18*

5. It will enable all those Tract Societies who are acting as News Agents to *re-mail* this publication to their agents for customers and at *pound rates* (one cent a pound).*SITI February 18, 1889, page 104.19*

These are some of the advantages to be gained by issuing this publication, and we bespeak for it a large circulation. If extra copies of a certain number are wanted at any time, they may be furnished at the same rate.*SITI February 18, 1889, page 104.20*

Each number will contain from 8 to 200 pages and will vary in price from one to twenty-five cents, post-paid, according to the number of pages which each issue contains. Subscription price for the year, 52 numbers, \$3.00. Orders for single numbers or subscription for the year should be addressed to the Pacific Press Publishing Co., 12th and Castro streets, Oakland, Cal., or 43 Bond Street, New York City.*SITI February 18, 1889, page 104.21*

“The Blair Sunday-Rest Bill” The Signs of the Times, 15, 7.

E. J. Waggoner

This is the name of a 56-page pamphlet just issued by the Pacific Press Publishing Company. It is a clear, concise history of the attempts to secure national legislation in regard to Sunday, and especially of the causes which led to the introduction of the Blair bills. The bill is given in full, both in its original form, and with the changes desired by the “National Sabbath Association.” A brief analysis is also given, and an account of the formation of the “National Sabbath Committee,” and Union.*SITI February 18, 1889, page 104.22*

Considerable space is devoted to showing the nature of the bill, and to a consideration of the effect it would have if it should become law. The means by which the bill has been pushed, and the character of the work, are dwelt on at some length. Altogether the little pamphlet will be found to give a good outline of the rise and progress of the present Sunday agitation, and will afford a good

basis from which to study the whole question. Numerous quotations are made, and the exact reference given in every instance, so that every fact stated may be fully verified.*SITI February 18, 1889, page 104.23*

To those who are canvassing for the *American Sentinel*, or for signatures to petitions in behalf of religious liberty, or are engaged in any branch of anti-National Reform work, this pamphlet will be indispensable.*SITI February 18, 1889, page 104.24*

Everybody who is interested in the matter of Sunday legislation, which is getting to be the great question of the day, should get the book and study it. Friends and enemies of the Blair Sunday-Rest Bill will alike find it useful in enabling them to understand the exact facts, so that they can argue intelligently upon it.*SITI February 18, 1889, page 104.25*

This pamphlet is one of a regular series of semi-monthly publications issued by the Pacific Press Publishing Co., on the first and fifteenth of each month, commencing January 1, 1889, and treating upon the various phases of the National Reform Movement, the Union of Church and State, and Civil and Religious Liberty. The series will be issued under the general title of "*The Sentinel Library*," and will be regularly entered at the post-office as second-class matter, so that News Agents can re-mail them at the regular *pound rates*. Each number will contain a telling treatise upon some branch for phase of the work. The *Library* will be uniform in size (page about 5x7 inches), each number containing from 8 to 56 pages or more. Subscription price, 25 numbers, 75 cents per year, post-paid. Single numbers at the rate of one cent for each 8 pages, post-paid.*SITI February 18, 1889, page 104.26*

The first five numbers are now ready. No. 1, entitled "The National Reformed Constitution," gives a view of our Constitution as it will appear when amended to conform to the views of National Reformers, 24 pages, price three cents, post-paid. No. 2, entitled "Religious Liberty," contains Senator Robert H. Crockett's famous speech before the Arkansas Legislature, 8 pages, price one cent, post-paid. No. 3 is entitled, "The Evils of Religious Legislation," 8 pages, priced at one cent, post-paid. No. 4 contains "The Blair

Sunday-Rest Bill," as noticed above, 56 pages, price seven cents, post-paid. No. 5 will contain "The Blair Educational Amendment Bill," with comments, showing the tendency which the passage of this bill will have toward the establishment of a national religion. Orders for single numbers, or subscriptions for the year, should be addressed to Pacific Press Publishing Co., 12th and Castro Streets, Oakland, Cal., or 43 Bond Street, New York City.*SITI February 18, 1889, page 104.27*

February 25, 1889

“Front Page” *The Signs of the Times*, 15, 8.

E. J. Waggoner

Missionary work is said to be becoming easier and more promising in China. Some apprehension is felt, however, that it may be hindered should the Chinese Government retaliate upon Americans for the exclusion of the Chinese from this country. *SITI February 25, 1889, page 104.28*

The Virginia correspondent of the *Examiner* (Baptist), writes to that paper that Rev. W. F. Crafts has recently spent several days in Richmond in the interest of National Sunday legislation. Of Richmond he says: “Now and then there are violations of our Sunday laws, but our police are very faithful in watching for such outrages, and when they are discovered our courts punish them with unsparing severity.” *SITI February 25, 1889, page 104.29*

Ex-Judge Macguire’s new book “Ireland and the Pope,” has offended the Vatican, and is about to be proscribed, or be placed on the “Index Expurgatorius;” the book is claimed to be “entirely at variance with the doctrine of the Catholic church.” Only the works of Catholic authors are those proscribed, generally after the author has had the privilege of calling in the first edition, and altering the book to suit Rome. Novels are not taken account of. All Protestant works are condemned *in toto*. This act will probably increase the circulation of Judge McGuire’s work. *SITI February 25, 1889, page 104.30*

If the world is growing better, it ought to be manifest among the youth. From them are to come the society of the future. But the outlook is a hopeless one indeed, for the betterment of society, if the following from the *Daily News* of London is indicative of society generally. Paris is not much wickedder than other cities:-*SITI February 25, 1889, page 104.31*

“Of 26,000 criminals arrested in Paris in the course of the year-the figure itself seems incredibly large-16,000 have not attained the age

of twenty. There is just now an epidemic of crimes perpetrated by young men; and if the thieves and assassins at present confined in French prisons, were sorted according to their age, it would be found that the very large majority were made up of youths between sixteen and twenty." *SITI February 25, 1889, page 104.32*

Faith is the first great essential of the Christian life, and there are not a few who suppose that faith (by which they mean simple belief) is all that is necessary to salvation; but the Scriptures do not so teach. Says the apostle James: "What doth it profit, my brethren, the way man say he hath faith and have not works? Can faith save him?" And again: "Faith, if it hath not works, is dead, being alone." The idea is that true, or living faith, will work; if it does not work it is dead, and when it dies it ceases to be faith. *SITI February 25, 1889, page 104.33*

The apostle James does not stand alone in teaching that faith will manifest itself in works. John says: "Whosoever believeth that Jesus is the Christ is born of God; and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments." *1 John 5:1, 2.* Faith in God cannot be separated from obedience to God, for "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." *1 John 2:4.* *SITI February 25, 1889, page 104.34*

One of the reasons for which Sunday laws are demanded is that they will protect the people in their worship. And some are credulous enough to believe that first-day people are really in danger of having their Sunday services broken up, because there is no law to protect Sunday. But a law to protect a Sunday institution is quite a different thing than a law to protect individuals, or societies, in their worship. California has no Sunday law, but the following item from the San Francisco *Examiner* of the 15th inst. shows how thoroughly people are protected in their worship:- *SITI February 25, 1889, page 104.35*

"Frederic Schwartz and John Johnsen, who on Sunday morning last entered St. Patrick's Church, on Mission Street, and disturbed the services, were fined \$50 and \$30 dollars respectively by Judge

Lawler yesterday In default of payment Schwartz spends fifty days in the county jail and Johnsen thirty days.”*SITI February 25, 1889, page 104.36*

According to the Scriptures, all future life for those who have died, or who shall yet die, is dependent upon the resurrection. Job was a perfect and an upright man, “one that feared God and eschewed evil,” yet he was a stranger to the doctrine of the natural immortality of the soul and of going to Heaven at death. When apparently on the brink of the grave, he adds, “If a man die, shall he live again?” and immediately answered his own question thus: “All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands.” *Job 14:14, 15*. Where he expected to wait till his change, the change to immortality, should come, is told in *chapter 17:12*: “If I wait, the grave is mine house.” And that his hope was a hope of the resurrection is shown in *chapter 19:25, 26*: “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.”*SITI February 25, 1889, page 104.37*

In exact harmony with Job’s testimony are the words of the apostle Paul: “If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished.” “If after the manner of men I fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.” *1 Corinthians 15:16-18, 32.**SITI February 25, 1889, page 104.38*

“We Are Not Convinced” The Signs of the Times, 15, 8.

E. J. Waggoner

Some people are trying hard to convince the Seventh-day Adventists that it is wrong to work on Sunday in violation of the civil law. The argument is easily made; it is this: We are to be in subjection to the “powers that be;” to obey rulers, etc. by this rule we are under obligation to abstain from labor on “the venerable day of the sun.”*SITI February 25, 1889, page 104.39*

At the risk of being considered somewhat obdurate, we must say we are not convinced. We think, however, it is not because of obduracy in us, but that we have studied the word of God too intently to be misled by any such misapplication of its teachings. It is a well-known saying, that "a little learning is a dangerous thing;" and this may prove true in the case of some people, whose knowledge of the Bible is too superficial to be of benefit to themselves or others.*SITI February 25, 1889, page 104.40*

We are reminded of the debater who once undertook to prove that it was a duty to baptize (or rhantize) children. The proof offered was considered positive beyond the possibility of evasion. It is found in *1 Peter 2:13*: "Submit yourselves to every ordinance of man." But we are hardly prepared to adopt this rule without the limitations which the Scriptures put upon it. We have adopted the Scriptures to *use*, but do not choose to *abuse* them in the manner indicated by such arguments.*SITI February 25, 1889, page 104.41*

If we are wrong in working on Sunday for the reason stated, then Moses was wrong for not yielding to the laws of Pharaoh; the three Hebrew children were wrong for disobeying the law of Nebuchadnezzar, by reason of which they were (very justly, it must be supposed) cast into the fiery furnace; Daniel was wrong in disobeying the law of Darius, and of course he was deservedly thrown into the den of lions. And the apostles of Christ were wrong when they persisted in preaching "Jesus and the resurrection," after the rulers had strictly prohibited such seditious conduct. Many like instances may be presented. And it must seem strange to these modern expositors of the word of God, that in all these cases the Lord vindicated them in their wrong-doing (?) and put the rulers to confusion. How will they account for this?*SITI February 25, 1889, page 104.42*

We can easily solve the difficulty. In these cases the rulers were enacting laws which were contrary to the law of God; which, if obeyed, would lead to a violation of the law of God. *Such laws must not be obeyed*. When "the powers that be" are "a terror to evil doers, and a praise to them that do well" (*Romans 13*), then it is the Christian's duty and delight to yield obedience to them; but when they turn aside and make themselves a praise to evildoers and a

terror to them that do well, then our answer is always found in the answer to the rulers in *Acts 4:19*: “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” *SITI February 25, 1889, page 104.43*

“How Paul’s Prayer Was Answered” The Signs of the Times, 15, 8.

E. J. Waggoner

When Paul wrote his epistle to the Romans, he said: “For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.” *Romans 1:9, 10. SITI February 25, 1889, page 104.44*

In the latter part of the epistle, he recurs to this, telling why he had not been able to come to them before, namely, because of his efforts to preach the gospel where Christ had not been named. He would forego the pleasure of meeting with the brethren in Rome, in order that he might labor for those who had never heard of Christ. But he adds: “But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints.” *Romans 15:22-25. SITI February 25, 1889, page 104.45*

He had gone pretty thoroughly over the territory, preaching the gospel, and now he designed to see his Roman brethren as soon as he had discharged his duty to the poor saints at Jerusalem. In *Acts 19:21* we are told of this purpose: “After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.” *SITI February 25, 1889, page 104.46*

Well, his prayer in this respect was answered, for he did go to Rome after he had been to Jerusalem. But he did not go as he

expected. He prayed for a prosperous journey; and all know that his journey to Rome was attended with the greatest dangers. We also find from *Romans 15:30-32* another things that was on his mind. He says:-*SITI February 25, 1889, page 104.47*

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed.”*SITI February 25, 1889, page 104.48*

But Paul was not delivered from the unbelievers in Judea. In fact, before he got there he knew that he would be seized by them, and delivered into the hands of the Gentiles. Still he did not begin to doubt, and to say that God had not heard his prayer. He well knew that hearing a prayer and answering it are two different things, and that God is the best judge of how a request should be granted. Not withstanding Paul’s earnest prayers that he might be delivered from the unbelieving Jews (and his entreaty to the Roman brethren shows how much he dreaded them), he was seized by them. For more than two years he was kept a prisoner by the Romans, and finally, when, by his appeal to Cæsar, he was sent to Rome, it was in chains.*SITI February 25, 1889, page 104.49*

Notice, however, how the real desire of Paul was met, and that far better than if he had gone as he hoped. If he had gone as he expected, he would have entered Rome quietly, and might not in that great city have attracted much attention outside of the narrow circle of the acquaintances of the church in Rome. As it was, he was met outside the city by the brethren, and was escorted not only by them, but by an imperial procession. He was a prisoner of State. He had appealed unto Cæsar, and consequently he was brought into the immediate presence of royalty. And so, instead of preaching the gospel to a few obscure people, he preached to all Rome, and had many to help him; for while there he wrote:-*SITI February 25, 1889, page 104.50*

“But I would ye should understand, brethren, that the things which

happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.” *Philippians 1:12-14.SITI February 25, 1889, page 104.51*

Thus, although Paul’s prayer was not answered as he expected, it was answered according to his real desire; for his sole desire was to come to the brethren, “in the fullness of the blessing of the gospel of Christ” (*Romans 15:29*), and that Christ alone should be honored. And we have no reason to think that at any time Paul was disappointed or discouraged, for let it be noticed that when he prayed it was that he might have “a prosperous journey *by the will of God* (*Romans 1:10*), and that he might come to them “with joy, by the will of God.” *Romans 15:32*. The will of God was accomplished, the cause of God was prospered, and we may be sure that that was joy to that devoted servant of God. W.*SITI February 25, 1889, page 104.52*

“Established by Spiritual Gifts. *Romans 1:9-11*” The Signs of the Times, 15, 8.

E. J. Waggoner

Romans 1:9-11.

“For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.”*SITI February 25, 1889, page 104.53*

Was there ever another man in the world who carried so great a burden for others as the apostle Paul did? To the Ephesians he wrote that he ceased not to give thanks for them, making mention of them in his prayers, that God would give unto them the spirit of wisdom and revelation in the knowledge of him. *Ephesians 1:15-17.*

To the saints at Philippi he wrote: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." *Philippians 1:3, 4*. Likewise to the Colossians he said: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." *Colossians 1:3*. And so he did for the Thessalonians. *1 Thessalonians 1:2; 2 Thessalonians 1:3, 11*. All these churches were the fruit of his own labor, and it is but natural that he should remember them in his prayers; but he had never seen the brethren of Rome, yet he declares that he prays for them no less than for those among whom he had labored and suffered. He could say of a truth that there was upon him daily, anxious care and solicitude for all the churches. *2 Corinthians 11:28*. *SITI February 25, 1889, page 104.54*

How much time Paul must have spent in prayer, to mention so many churches and individuals by name in his requests and thanksgivings! Must not this have been one secret of his great success? He had but one thought, one desire, and that was to bring men to Christ, and to strengthen those who had accepted him. He had received abundantly of the grace of God, and he felt himself a debtor to all mankind. That grace was not bestowed upon him in vain, for he says that he labored more abundantly than all of the other apostles. *1 Corinthians 15:10*. It is probably safe to say that no minister ever lived who was more like Christ in carrying a burden for sinners, than the apostle Paul. The reason was, that he had an ever-present, overwhelming sense of what Christ had done for him. The grace of Christ will always manifest itself in this way, just to the extent that it is received and appreciated. It is not something that a man receives merely for his own enjoyment or profit, and that can be corked up in a bottle for private use, but it can be preserved only by dispensing to others. *SITI February 25, 1889, page 104.55*

So the apostle wrote to the Romans, whom he had never seen: "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." His earnest desire for these brethren whose faith was spoken of in all the world, was that he might settle them in it so surely that nothing could shake them. This great burden of soul he expressed to the Thessalonians, when he said, "Night and day praying exceedingly

that we might see your face, and might perfect that which is lacking in your faith." *1 Thessalonians 3:10*. What a lesson there is here for all Christian ministers!*SITI February 25, 1889, page 104.56*

But how did he expect to establish these people? By imparting unto them some spiritual gift. The gifts of the Spirit are named by Paul in *Ephesians 4:11* and *1 Corinthians 12:4-11*. The first text says of Christ that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In the other he says:-*SITI February 25, 1889, page 104.57*

"Now there are diversities of gifts, but the same Spirit.... But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."*SITI February 25, 1889, page 104.58*

All these gifts come by the Spirit; so it is evident that when Paul said, "I long to see you, that I may impart unto you some spiritual gift," he did not mean that he would bestow upon them the power to work miracles or to speak with tongues. He could not have done this if he had desired to. Moreover, it is not by the possession of these gifts that a person is established. They are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (*Ephesians 4:12*); but a man may possess these gifts to the edifying of others, and he himself be lost. The apostle Paul had these gifts in greater measure than any other man, yet he had to keep his body under, lest after he had preached to others he himself should be a castaway (*1 Corinthians 9:27*); and he says that a thorn in the flesh was given him to buffet him, lest he should be exalted above measure by the abundance of the revelations given unto him. *2 Corinthians 12:7*. It is evident, therefore, that Paul did not expect to establish the Romans by enabling them to exhibit the gifts of the Spirit, but rather, by the exercise of the gifts which were bestowed upon him, to build them

up in the faith so that they might exhibit the fruits of the Spirit. It is the same thing that he wrote to the Corinthians, concerning the grace of giving: "We desired Titus, that as he had begun, so he would also finish in you the same gift also." *2 Corinthians 8:6*, margin. *SITI February 25, 1889, page 104.59*

Perhaps there are few who realize how well fitted the apostle was for this task. There is not one of the spiritual gifts that he did not possess. In the book of Acts we learn of his power to work miracles, to heal, and to discern spirits. His own writings give evidence of the spirit of prophecy that he possessed; and he says that he spoke with tongues more than all the rest, and that he would not speak without interpreting. *1 Corinthians 14:18*. He was an apostle, a prophet, an evangelist, a pastor, and a teacher. If any wish to know why he should be so highly favored above other men, we can only say that "the manifestation of the Spirit is given to every man to profit withal," and Paul had such singleness of purpose, such whole-souled devotion, that he used to the utmost every gift bestowed upon him. God gives to every man all that he can and will use to his glory. *SITI February 25, 1889, page 104.60*

"To the end ye may be established." The gifts of the Spirit are for the building up of the body of Christ, and none of them has been used for this purpose more than the gift of prophecy. When Jehoshaphat had received from the prophet of the Lord a message for the people, he said: "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." *2 Chronicles 20:20*. And to the same effect Isaiah, when he had delivered a prophecy from God to the king of Judah, said to him, "If ye will not believe, surely ye shall not be established." *Isaiah 7:9*. *SITI February 25, 1889, page 104.61*

What, indeed, can establish the people of God like prophecy? Tongues are for a sign to them that believe not; miracles serve the same purpose, showing the power of God; but prophesying instruct and warn. So the apostle says:-*SITI February 25, 1889, page 119.1*

"Follow after charity, and desire spiritual gifts, but rather that ye may

prophecy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.” 1 *Corinthians 14:1-3.SITI February 25, 1889, page 119.2*

The spirit of prophecy is the testimony of Jesus. *Revelation 19:10*. It was the Spirit of Christ that was in the ancient prophets (2 *Peter 1:10, 11*), and that same Spirit is to be with his people even unto the end. Consequently we find that “the testimony of Jesus Christ,” which is the spirit of prophecy, is to be found in the last state of the church-the remnant. *Revelation 12:17*. Paul, also, writing to those who should live at the time of the coming of the Lord, says, “Despise not prophesyings.” 1 *Thessalonians 5:20.SITI February 25, 1889, page 119.3*

The establishing power of the prophetic word is shown by the apostle Peter when, after relating the view which he had of “the power and coming of our Lord Jesus Christ,” on the mount of transfiguration, he said: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 *Peter 1:19.SITI February 25, 1889, page 119.4*

By the gift of prophecy we are shown when we are nearing the end of time; we are warned of the dangers incident to the last days. It foretells the widespread apostasy, so that none need be moved. While the Holy Scriptures of the Old and New Testaments contain all the truth that is necessary to make the man of God perfect, thoroughly furnished unto all good works, there must be that same spirit of prophecy in the church, to shed light upon those prophecies, for “no prophecy of the Scriptures is of any private interpretation.” *SITI February 25, 1889, page 119.5*

It is because of despising prophecies and prophesyings that so many have apostatized. The word of prophecy is a light, and when men turn away their eyes from it, they go into darkness, and soon stumble and fall. Their minds become blinded to the simplest truths. And since the prophetic word is a light shining in a dark place until

the day shall dawn, and the path of the just is as the shining light that shineth more and more unto the perfect day, it is evident that as we approach the end we shall have more and more of the gift of prophecy to keep us from the darkness that covers the earth, and the gross darkness that covers the people. "If ye will not believe, surely ye shall not be established." May God help us to believe. *W.SITI February 25, 1889, page 119.6*

"Why It Is True" The Signs of the Times, 15, 8.

E. J. Waggoner

Mr. Moody is credited with the following utterance, in a recent discourse delivered in San Francisco, upon the coming of the Lord: *-SITI February 25, 1889, page 119.7*

"The world is no better now than it was before Christ was crucified. A person who has had light, and sense, is a great deal worse than one who has had no light. Dupont Street is a great deal worse than Chinatown, and the men who hire the girls in the saloons, are infinitely worse than the women in Chinatown. I want to impress upon you four great facts, three of which have been fulfilled: First, it was prophesied that Christ would come, and he did; second, he said he would save sinners, and he did; third, he said he would send the Holy Ghost to carry on his work, and the Holy Ghost came. The fourth fact is that he will come back according to his promise. The first three have been fulfilled, and so will the fourth." *SITI February 25, 1889, page 119.8*

This is true, not because Mr. Moody said so, but because the Bible says so. Popular opinion is that the world is growing better, and that ere long everybody will be converted; but the word of God says that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power there of; from such turn away." 2 Timothy 3:1-5. *SITI February 25, 1889, page 119.9*

It is safe to say that considering the enlightenment of the world, there never has been a period since the flood when all classes were more completely steeped in sin than at the present time. Civilization gives a gild and a gloss to modern society, which was unknown among more primitive peoples, but wickedness is none the less great. Men may flatter themselves, as many do, that they are as good as their neighbors, and are much better than some who lived in the Dark Ages, and that altogether the world is growing better; but God who looks at the heart, knows that it is not so, and soon the command will go forth, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for their wickedness is great." Surely we should sound an alarm, and say, "The day of the Lord cometh;" "it is nigh at hand." *SITI February 25, 1889, page 119.10*

"The Christian's Hope" The Signs of the Times, 15, 8.

E. J. Waggoner

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." *Philippians 1:21-23. SITI February 25, 1889, page 119.11*

The common view of the first verse of the quotation was expressed some time ago by a condemned murderer in San Francisco, who, when speaking of what he termed the "persecutions" he had suffered since the commission of his crime, said that he had made his peace with God, and was prepared to die, and that he could say with Paul, "For me to live is Christ, and to die is gain," meaning that if he should die he would thus escape a great deal of trouble. In so saying he but voiced the almost universal opinion that to the Christian death is always a gain, whenever or however it may come. Much of the theological teaching, nowadays, conveys the idea that death is always something to be desired. This idea is strengthened by the hymns which teach that "death is the gate to endless joy," and that "'tis but the voice that Jesus sends to call us to his arms." *SITI February 25, 1889, page 119.12*

Now to show that this is a mistaken view, it is only necessary to quote a few texts which show that death is not a friend, and that it does not usher a person into the realms of bliss. Paul said that Jesus died, "that through death he might destroy him that had the power of death, that is, the devil." *Hebrews 2:14*. But the devil is the adversary of the human race, and he especially hates and seeks to destroy the good (*1 Peter 5:8*), so that it is utterly inconsistent to think of death as being the gate to endless joy; and one needs only to remember that the devil has the power of death, to know that it is not the voice that Jesus sends to call his people to himself. Death is plainly declared to be an enemy (*1 Corinthians 15:26*), and we are told that they who are dead cannot see the Lord (*Isaiah 38:10, 11*), and that in the grave they cannot praise him. *Isaiah 38:18, 19*. We are taught also, by the Lord himself, that his people cannot be with him unless he comes again (*John 14:1-3*); and we learn that when he does come it will be to redeem them from the power of the grave. *Hosea 13:14; 1 Corinthians 15:51-55. SITI February 25, 1889, page 119.13*

From these texts, and many others that might be quoted, we are forced to conclude that if there is any gain in death, it is simply the gain of exchanging toil and trouble for nothingness. It is true that in the grave the wicked cease from troubling, and the weary are at rest, yet it is doubtful if it can with strict propriety be said that a person is a gainer by being freed from trouble, when he cannot be conscious of his release. But however this may be, the fact remains that death is an enemy, and is the emblem of cruelty (*Song of Solomon 8:6*), and on this ground alone there is a manifest absurdity in speaking of death as a gain. If it were a gain, then it would not be an enemy, but a friend. *SITI February 25, 1889, page 119.14*

Suppose, however, it be allowed that to an overworked, persecuted man, death may be called a gain, even though he is unconscious of the relief that would come from laying off care, we shall see that this idea was not in the mind of the apostle. To wish for death as a release from toil is essentially a selfish wish; and selfishness was something entirely foreign to that devoted servant of Christ. His sole object in life was to advance the cause of Christ. So in this epistle to the Philippians, written when he was a prisoner in Rome, he

thought not of himself and his sufferings, but of the cause. He says: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." *Philippians 1:12-14. SITI February 25, 1889, page 119.15*

Here we see that he rejoices because his bondage has resulted in the spread of the gospel in places which probably could not have been reached if he had been free. True, there were some who preached Christ of envy and strife, thinking, no doubt, that by presenting the simple truth of the gospel, which calls for the crucifying of self and which was so opposed to the self-pleasing doctrines of paganism, they would lead the emperor to make more severe the persecution of the one who had done so much to introduce that gospel. But Paul did not care for himself. Said he, "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." *Verse 18*. Then he goes on to say that his earnest expectation and hope are, that Christ should be magnified in his body, whether it be by life, or by death. *Verse 20*. And he adds, "For to me to live is Christ, and to die is gain." *Verse 21*. Who cannot see that in all this Paul had no thought of personal gain? It is impossible to suppose that immediately after saying that his sole desire was that Christ should be honored by him, whether it were by life or by death, he should add that if he should live Christ would be the gainer, but that if he should die, he himself would be the gainer. *SITI February 25, 1889, page 119.16*

No; living and laboring for Christ is not the only way in which Christians can advance his cause. Not a martyr has fallen but that the cause of God has been advanced thereby. Paul well knew that if he should be put to death for the sake of Christ, that also would turn out to the furtherance of the gospel. Said he, "Yea, and if I be offered [margin, "poured forth"] upon the sacrifice and the service of your faith, I joy and rejoice with you all." *Philippians 2:17*. "The blood of the martyrs is the seed of the church;" and Paul's sole thought was that he might preach "the unsearchable riches of

Christ” while he lived, and might be enabled to meet death in such a manner as to add another to the long list of testimonies to the power of faith. “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord’s.” *Romans 14:8.SITI February 25, 1889, page 119.17*

Having thus stated his unselfish devotion to the cause of Christ, he proceeds to say, “What I shall choose, I wot not.” That is, he does not know whether if the choice were given him, he would choose life or death. Having no desire but to honor Christ either by life or by death, and not knowing which would honor Christ the more, he is unable to express any preference. He says, “For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.” *SITI February 25, 1889, page 119.18*

There is no question that the two things between which Paul was in a strait, or, more literally, by which he was pressed, were life and death, and that he says that he does not know which of these he would choose. And yet his desire “to depart and to be with Christ” is usually considered as the expression of a desire to die. But by what process of reasoning people make the apostle express an intense desire for death, as being far preferable to life, immediately after he has said that he could not tell which he would choose, we cannot imagine. It would be the same as saying: “It is impossible for me to tell whether I would choose life or death, but I would much rather die.” Anybody can see that one statement is a contradiction of the other. *SITI February 25, 1889, page 119.19*

What, then, was it that Paul declared, in the emphatic Greek idiom, to be “very much more better” than anything else? It was to depart and to be with Christ. But is not this the same as death? Not by any means. Said Jesus to the Jews, “I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.” *John 8:21*. Here Jesus told them that though they should die, they could not be with him. “Of course not,” says one, “because they were wicked.” Well, then, turn to *John 13:33*, and read what he said to his own beloved disciples: “Little children, yet a little while I am with you; and as I said to the Jews, whither I go ye cannot come; so now I say to you.” So, then, death does not take a man to Christ, even

though he be a righteous man. Remember, also, what has been quoted above, that death is an enemy, and that they who die cannot praise the Lord. Death is, in fact, the very farthest thing imaginable from a condition of being with the Lord. It is the instrument by which Satan attempts to keep men forever banished from God. King Hezekiah thus recounts his feelings, when he was told that he should die, and not live: "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world." *Isaiah 38:10, 11.SITI February 25, 1889, page 120.1*

Death is so far from being a departure to be with Christ, that the process of death must be entirely reversed before one who has died can be with him. In *1 Thessalonians 4:15-17*, Paul himself describes the means by which people are taken to be with the Lord. We read:-*SITI February 25, 1889, page 120.2*

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so by this means shall we ever be with the Lord." *1 Thessalonians 4:15-17.SITI February 25, 1889, page 120.3*

Nowhere in the Bible can we find any hint of any other means by which people can be with Christ. Either they must be alive when the Lord comes, so that they may be taken up bodily into Heaven, as was Elijah, or, if they have died, they must be raised from the dead, and then be caught up with those who never died. Now since Paul said (*Philippians 1:22*) that he did not know which he should choose, life or death, and yet he said that it was far better to depart and to be with Christ; and since he knew that there was no way that men could be with Christ except by the resurrection of the dead and the translation of the living, both of which take place only at the coming of Christ, there is only one conclusion open to us, and that is, that Paul longed intensely for the coming of the Lord, and for

translation. *SITI February 25, 1889, page 120.4*

It does not militate at all against this conclusion, that Paul knew that he could not expect to live till the Lord should come. He could long for the event with just as much ardor. Neither does the fact that in *2 Timothy 4:6* the words, "The time of my departure is at hand," refer to his execution, prove that the word "depart," in *Philippians 1:23*, means death. The word "depart" does not in itself convey any idea as to the manner of the departure. When Paul was praying in the temple, shortly after his conversion, the Lord said to him, "*Depart*; for I will send thee far hence unto the Gentiles" (*Acts 22:21*); but we very well know that this was not a command for Paul to die. Paul's death was indeed a departure, and so is the death of every man-a departure from life,-but we have ample proof from the Scriptures that no man's death is a departure to be with Christ. *SITI February 25, 1889, page 120.5*

It may help some to realize that Paul longed only for the return of the Lord, that he might be with him, if we state that the only other place in the Bible where the Greek word occurs which in *Philippians 1:23* is rendered "depart," is in *Luke 12:36*, where it refers to the coming of the Lord. Thus: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." And even in the place where Paul unquestionably referred to his death-not, however, as something for which he longed, but as a sacrifice for which he was ready-he looked forward to the coming of the Lord as his only hope, saying: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." *2 Timothy 4:8*. The coming of the Lord is the blessed hope of the Christian, and besides it there is no other. W. *SITI February 25, 1889, page 120.6*

"Back Page" The Signs of the Times, 15, 8.

E. J. Waggoner

The fact that there is now in Los Angeles alone 6,000 persons

unable to find employment, goes to prove that California, the far-famed golden land, is very far from being a land of gold for thousands who flock here with no definite end in view, without capital, with little knowledge of the State, and with no assurance of employment.*SITI February 25, 1889, page 120.7*

Some two or three weeks since the *Catholic Review* charged that Senator Ingalls was opposed to the admission of New Mexico, because the majority of its citizens are Roman Catholic. This the Senator at once denied in a letter to the *Review*, and now that paper absolves him from the charge; and peace reigns between the President of the Senate, and the Roman hierarchy.*SITI February 25, 1889, page 120.8*

Brother J. I. Tay, who for some months past has been in Papeiti, Tahiti, awaiting the arrival of Brother Cudney, reached San Francisco, on the 16th inst., thirty-one days from Papeiti. Elder Cudney sailed from Honolulu, H. I., on the 31st of last July, but had not reached Papeiti when Brother Tay left, on the 15th ult., nor has anything been heard from him since he sailed. Brother Tay did not succeed in reaching Pitcairn.*SITI February 25, 1889, page 120.9*

Scarlet is the color of Rome. In all her grotesque and ornate trappings it is noticeable. The red hats of her highest officers-the Cardinals-are significant emblems. And all these are in harmony with the sacred symbolism of this apostate, anti-Christian power. See *Revelation 17:4-6*. Among the false, usurping institutions of Rome, none has occupied a more prominent place, or has been more characteristic of Rome, than has the Sunday, especially as a religio-political factor. It is indeed significant and most fitting that the Sunday petitions to Congress should be pasted on scarlet cloth. It is an acknowledgment of the parentage of the Sunday institution, and an indorsement of the methods of Rome in forcing it upon those outside of her pale.*SITI February 25, 1889, page 120.10*

The following extract from the published report of the recent ministers' meeting in San Francisco is suggested, as it shows how easily and in what manner the several so-called evangelical churches can unite for the accomplishment of whatever they may agree is for their mutual benefit. The extract is from the *Chronicle* of

February 8th, and is as follows:-*SITI February 25, 1889, page 120.11*

“Rev. Dennett read a paper on the growing tendency to union among the evangelical churches, as evidenced by the work of the Evangelical Alliance, the Young Men’s Christian Association, the union revival meetings, and the joint efforts of the different denominations in promoting temperance and Sunday observance. Essential unity, he thought, was quite consistent with diversity in the unessential things. Catholicism remained a unit because it allowed this diversity of opinion within certain limits. There was no more actual unity of opinion among Catholics and Protestants, but they avoided the many evils which sectarian divisions produce.”*SITI February 25, 1889, page 120.12*

This is not a mere figment of the imagination. Not only is it possible for the various so-called orthodox Protestant churches to unite in this manner, but for practical purposes the thing is not an accomplished fact. And not only so, but in some of what they are pleased to denominate “essentials,” Protestants are already at one with Catholics; and the end is not yet.*SITI February 25, 1889, page 120.13*

The churches are beginning to feel their power when combined for political purposes, as is witnessed by the united demand for religious legislation; and that their power is felt in the political world, is attested by the alacrity with which they are served by men prominent in the councils of the nation. Mr. Dennett does well to refer to the Sunday-law movement to show the possibility of the various churches working together to accomplish their ends. And it shows more than that, for the measure of success already attained illustrates the truth of the words of a committee of the United States Senate, which in 1828 said: “Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous.” This tendency toward union among the churches bodes no good to the liberties of the people, when it manifests itself in a demand for religious legislation.*SITI February 25, 1889, page 120.14*

Love comprehends the all of the character of God. His justice and

mercy are but constituent elements, perfectly blended. "God is love," and "he that loveth not, knoweth not God" (*1 John 4:8*); while "everyone that loveth is born of God and knoweth God." *Verse 7*. Therefore "love is the fulfilling of the law" (*Romans 13:10*); that is, the doing of it: "for this is the love of God, that we keep his commandments; and his commandments are not grievous." *1 John 5:3*. Love is often erroneously spoken of as *one of the fruits* of the Spirit; whereas it is *the* fruit. For "the fruit [singular] of the Spirit is love;" and "joy, peace, long-suffering, gentleness, goodness, faith [or, rather, faithfulness], meekness, temperance," are all but manifestations and characteristics of love. Such love, obedient love (and there is no other true love exercised by a loyal subject, servant, or son), will give boldness in the day of Judgment; for "there is no fear in love; but perfect love casteth out fear." It all comes through faith in our Lord Jesus Christ. "We love him because he first love us." *SITI February 25, 1889, page 120.15*

What baptism is, what its object is, and what its value is, are points which have been discussed through the long centuries of the Christian era by Baptists, Pedobaptists, and anti-Baptists. Who are proper subjects of baptism? and when should it be administered? are questions constantly coming up. Does the mode of baptism make any difference? many ask. To all these questions we would reply, that the Scriptures state, "There is one Lord, one faith, *one* baptism." What baptism is, the baptism of the Spirit, the baptism of John and of Christ, the proper subjects of baptism, the order of baptism, its relation to the remission of sins, its "saving" power, its history in the first centuries of the church, and far much more, are all forcibly and scripturally set forth in "Thoughts on Baptism," a pamphlet of nearly 200 pages. It is for sale at this office. Price, paper covers, 20 cents; flexible muslin, 30 cents, post-paid. A complete index of Scripture texts and authors are given, making the work valuable as a book of reference. Address, Pacific Press, Oakland, Cal. *SITI February 25, 1889, page 120.16*

Circulars had been sent us by Mr. Alex. J. Wedderburn, editor of the *National Farm and Fireside*, advocating the bills now before Congress in favor of pure food and pure lard. We hope they will pass. They ought to pass. Pure food is necessary to health. If a man purchases flour, it not plaster of Paris or ground tale. If he

purchases butter, he wants butter, not oleomargarine. We suppose it is so with those who purchase lard, although it is hard to see how it could be adulterated by any substance of like nature, and thus be made worse. We don't purchase it. It is absolutely impossible to find *pure* lard. By that we do not mean that unadulterated lard cannot be found, for there is doubtless much of it. But the unadulterated is impure. It partakes of the nature of the *scrofa* (from which comes *scrofula*), or swine, from which it comes. But nevertheless, though it is impure, though we have no use for it in our internal or household economy, we are in favor of the bills. When other men wish to buy lard, they want lard. They have a right to the real article. Therefore, on the principle of the thing, all foods ought to be pure. If law will protect the innocent buyers from any adulteration, and check the manufacturer or vendor, let there be a law. *SITI February 25, 1889, page 120.17*

January 16 a bill was introduced into the California Senate, one section of which provides that "every person who keeps open on Sunday any store, workshop, bar, saloon, banking-house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than twenty nor more than one hundred dollars." On the 8th of February the same bill was introduced into the Assembly, and on the 12th a number of petitions were presented praying for the passage of a Sunday law. This shows that the advocates of religious legislation in this State are not idle. *SITI February 25, 1889, page 120.18*

Though it has been repeatedly stated by many of the friends of Sunday laws that they have no wish to interfere in the least with those who conscientiously observe another day, we notice that the proposed law makes no exceptions for conscience's sake. But it would not be less objectionable to us if it did, for we deny the right of the State to legislate upon such matters. The observance of the day as the Sabbath is a matter of religion, and with such matters the State cannot of right interfere. *SITI February 25, 1889, page 120.19*

"Vick's Floral Guide" for 1889 is upon our table, and it is but justice to say that it is the finest publication of the kind that we have ever seen. The "Guide" is issued this year in a new shape, is printed

from new type, has an elegant cover, and contains three beautiful colored plates. It also gives full directions for planting, transplanting, and caring for the various plans, vegetables, etc. *SITI February 25, 1889, page 120.20*

Every family that can do so should grow at least a few flowers and vegetables, and those who intend so doing should send fifteen cents to James Vick. Rochester, N.Y., for a copy of his matchless "Floral Guide" for 1889. The price of the "Guide" will be refunded to those ordering seeds. *SITI February 25, 1889, page 120.21*

"The Nun of Kenmare" The Signs of the Times, 15, 8.

E. J. Waggoner

This is the title of a new book published by Ticknor & Co., and for sale by the publisher of the *Converted Catholic*, which is attracting a great deal of attention. It is an autobiography, by Miss M. Francis Clare Cusack, late Mother-General of the Sisters of Peace. She left the Church of England thirty years ago, and joined the Catholic Church, in which she has been noted for her charitable work, both in Ireland and in America. Her autobiography, however, is little more than a record of the jealousies and rivalries that exist among the prelates of the Roman Catholic Church, and of the petty meannesses and frauds to which they resort against any work which they can now run to their own personal interests. As Miss Cusack is still a Catholic, and her book is really an appeal to the Pope, her statements will carry more weight than they would if she had left that church. *SITI February 25, 1889, page 120.22*

March 4, 1889

“Front Page” *The Signs of the Times*, 15, 9.

E. J. Waggoner

A Catholic paper says that at Plainfield, N. J., the Catholics are in a state of indignation, owing to the fact that a short time ago a parochial school had been billed for St. Mary's parish and upon completion, placed on the city assessment books by the town assessor to the amount of \$20,000.*SITI March 4, 1889, page 120.23*

If Rev. W. F. Crafts, Secretary of the American Sabbath (Sunday) Union, carried out his program for February fully, he spoke in favor of the Sunday-Rest Bill in Wilmington, N. C., Charleston, S. C., Savannah, Jacksonville, Tallahassee, Pensacola, Mobile, Meridian, Louisville, Pittsburgh, Altoona, Harrisburg, Wheeling, Zanesville, and Columbus.*SITI March 4, 1889, page 120.24*

The *Catholic Mirror* makes the statement that “his eminence, Cardinal Gibbons, has been invited to address the convention of the National Teachers' Association, which is to meet in Nashville, Tenn., and that probably “Bishop Keane, rector of the New Catholic University at Washington, will represent his eminence on that occasion.” Why a Roman Cardinal should be asked to address a convention of American educators, is beyond our comprehension, for Rome is the inveterate enemy of our free school system.*SITI March 4, 1889, page 120.25*

A secular paper says: “Religion and drama are becoming intertwined in a measure. Rev. T. K. Beecher has had a little theater built within his church edifice, and, on the other hand, ‘Martin Luther’ and ‘Robert Elsmere’ are the titles of new plays.”*SITI March 4, 1889, page 120.26*

“Religion” and the drama may becoming intertwined, but Christianity and the drama are not and never can. The drama is part and parcel of the world, and the Christian is commanded to “Love not the world, neither of the things under in the world; if any man love the

world, the love of the Father is not in him." 1 John 2:15.*SITI March 4, 1889, page 120.27*

"Religions," says the *Christian Register*, "as well as individuals, need a new birth; and Christianity needs, and, we hope, is experiencing, a new birth in this age, a renewal of its spiritual life and ethical power."*SITI March 4, 1889, page 120.28*

The individual needs a new birth, indeed "must be born again," because in his natural state he is totally unfitted for the service of God and for the society of holy beings. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," said the Saviour, and the apostle shows us that "the carnal [fleshly] mind is not subject to the law of God, neither indeed can be," hence the necessity of being born again, born of the Spirit. But why must Christianity be born again? What change is demanded in Christianity to bring it into harmony with God? Can the *Register* suggest any improvement in the religion of our Lord Jesus Christ? Is it not true that Christianity is as perfect now as it ever was, and that it is professed Christians who need a new birth?*SITI March 4, 1889, page 120.29*

The *Jewish Messenger* asks: "Why should not the Hebrew be a power which shall work for honesty and purity, for simplicity and high aims in the American life? Why should not Judaism be a force that shall preach personal morality to the nation?"*SITI March 4, 1889, page 120.30*

The answer to the question is not far to seek; it is simply because with the rejection of Christ, Judaism lost all the spiritual force it ever had, and it stands to-day as it has stood for nearly 1900 years, without power to regenerate a single soul or to remove a single blemish from human character. They would not come to Christ that they might have life and power, and to-day they are, as a people, witnesses to the truth of his words: "Without me ye can do nothing."*SITI March 4, 1889, page 120.31*

Many persons profess to see in the great improvements which are being made in weapons of warfare, and in the immense preparations which the nations of the earth are making for war, the very best assurances of peace. But some of the great soldiers of

the world do not so regard it. In a recent address in Birmingham, England, Lord Wolseley spoke as follows:-*SITI March 4, 1889, page 120.32*

“Those who study the map of Europe at the present moment, and the condition of things in Europe, must feel that there is hanging over us a war clouds greater than any which has hung over Europe before. It means that when it bursts-and burst it will as surely as the sun will rise to-morrow-it means not, as in former days, a contest between two highly trained armies, but a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight.”*SITI March 4, 1889, page 120.33*

Cardinal Manning is of the opinion that this country is in a state of moral decay, which he attributes to freedom of divorce, Sunday newspapers, and lack Sunday observance. It is not to be denied that the moral condition of the people of this country is bad enough, but this condition is not caused by freedom of divorce; this freedom does not *make* the people immoral, it simply shows that they are immoral. Why the Cardinal should find fault with the manner in which Sunday is observed in America is not apparent, since it is more generally regarded that in Catholic countries; and certainly the reading of a Sunday paper is not more objectionable than the way in which most Romanists, both European and American, spend the greater part of the day. But as the Sunday festival in its present form is a Catholic institution, it seems only fitting that the Romanist should say what constitutes a proper observance of the day; and certainly if they feel that they are not keeping it as they ought, they should reform.*SITI March 4, 1889, page 120.34*

“The Christian a Debtor. *Romans 1:14, 15*” *The Signs of the Times, 15, 9.*

E. J. Waggoner

“I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.”*SITI March 4, 1889, page 120.35*

The apostle Paul had no sympathy with those who would say, “The

world owes me a living.” For such persons he had only the sharpest rebuke. His command was “that if any would not work, neither should he eat.” *2 Thessalonians 3:10*. In the language quoted above, we have the sentiment of the true missionary—one who has given his life to the service of others.*SITI March 4, 1889, page 120.36*

But Paul did not take any credit to himself for his labor for others. He considered that he was simply working out a debt. To the Corinthians he wrote: “For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me if I preach not the gospel.” *1 Corinthians 9:16*. The question is, How did Paul become a debtor to all men? and, Did any obligation rest upon him that does not rest upon every follower of Christ? The answer to both questions may be found in the Scriptures.*SITI March 4, 1889, page 120.37*

In the very beginning of his epistle to the Romans, Paul declared himself a servant of Jesus Christ. As we have already learned, this means that he was the life-long bond slave of Christ, yet his service was a willing service of love. He had given himself wholly to Christ, and was so closely identified with him that he was counted as a son and a brother. This is the position of every Christian. “Ye are not your own; for ye are bought with a price.” *1 Corinthians 6:19, 20*. First of all, then, the Christian owes himself and all that he has to Christ, because Christ has bought him with his own blood.*SITI March 4, 1889, page 120.38*

But the fact that we owe ourselves to Christ, and that if we acknowledge that obligation we are to identify ourselves so completely with him that the service will not be ours but his (*1 Corinthians 15:10*), makes us debtors to all men. For Christ “died for all;” and in carrying out his work for men, he assumed an obligation to all men, although no man had of right any claim upon him. Paul says that although he was in the form of God, he “made himself of no reputation, and took upon him the form of a servant.” *Philippians 2:6, 7*. And we are expressly exhorted to have this mind in us. Jesus himself said: “Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be

ministered unto, but to minister, and to give his life a ransom for many." *Matthew 20:26-28.SITI March 4, 1889, page 120.39*

Christ gave his life "for the life of the world" (*John 6:51*); therefore everyone who yields himself to Christ, to become identified with him and his work, becomes, like him, a servant, not alone of the Lord Jesus, but of all for whom he became a servant. In other words, the Christian is Christ's servant; but as Christ's work is for the world, he who becomes a sharer of that work must become the servant of the world. Paul felt this to the utmost. He felt that he owed service to everybody that was in need; and so he did. The servant owes his service to the one who pays for it. Christ had bought the service of Paul by the sacrifice of himself; and when Paul recognized that debt to Christ and gave himself to the discharge of it, the Lord turned his service in the direction in which he himself labored. The only way to be a servant of Christ, is to serve those for whom he died. Wesley had some of the same spirit that Paul had, when he said, "The world is my parish."*SITI March 4, 1889, page 120.40*

The second great commandment in the law is, "Thou shalt love thy neighbor as thyself." Our neighbor is everyone with whom we come in contact, who is in need. Says Paul: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." *Galatians 6:10*. "As we have opportunity." That indicates that we are to seek occasion of serving men, and so Paul did.*SITI March 4, 1889, page 120.41*

To the Romans Paul said in another place: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." *Romans 15:1-3*. Thus again we learn that the work of Christ is to be the example for us; and he "went about doing good." *Acts 10:30*. Again Paul says: "Bear ye one another's burdens, and so fulfill the law of Christ." *Galatians 6:2.SITI March 4, 1889, page 120.42*

The trouble with too many who profess to be followers of Christ is that they do not feel any great sense of obligation. Sometimes they talk about "getting a burden" for the work, but what is that burden? It is nothing else but a sense of the debt which we owe to Christ, and

consequently to the world. If a man owes a great deal of money, and has no means with which to pay it, he will necessarily feel as though he had quite a load upon his shoulders-a burden. So all that is necessary to enable a man to have a burden for souls, is for him to realize how much Christ has done for him.*SITI March 4, 1889, page 120.43*

The one to whom much is forgiven will love much. Paul felt himself to be the chief of sinners, and so when he felt the pardoning love of God, he felt that he owed much service. And he never forgot how much had been forgiven him, nor how great was his dependence upon God, and so he always felt the burden of debt resting upon him. Those who have felt the burden of their sins, and who know that they are removed, will not have to strive to get a burden for souls. They will feel like Paul, that necessity is laid upon them, and it will be the joy of their lives to discharge that obligation. W.*SITI March 4, 1889, page 120.44*

“A Contradiction of Terms” The Signs of the Times, 15, 9.

E. J. Waggoner

Among the editorial notes in the *Interior* of February 14, was the following:-*SITI March 4, 1889, page 120.45*

“We speak of death as a destroyer, when in reality it is an emancipator; for, as George McDonald puts it, ‘There is just one thing that death cannot destroy, and that is life.’ Death is but the usher into a larger life. It marks the end of certain limitations which embarrass and embitter the life that now is.”*SITI March 4, 1889, page 120.46*

It is strange how men can, with the Scripture statements before them, thus directly deny them; but that is no more strange than that they should talk so contrary to their own reason. It is just as sensible to say that ice will not take the warmth from a thing, and that sleep is only a condition of greater wakefulness, as to say that death is but the usher into a greater life.*SITI March 4, 1889, page 120.47*

Throughout the Bible, death is represented as a sleep. If we had never seen death, we should learn something of its nature from this comparison. In sleep there is loss of consciousness. Sometimes, when sleep is not perfect, we dream; but our dreaming is only the crude attempt of the partially dormant brain to recollect things that have been impressed upon it while awake. In sleep the mind does not go off to explore new fields of thought. In sound sleep there is perfect unconsciousness, and hours are but as a moment. In death it is the same, only there is no natural awakening from it, because the vital organs have ceased to act.*SITI March 4, 1889, page 120.48*

In the charge which Moses gave to the children of Israel just before his death, he said: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." *Deuteronomy 30:19*. Here we have death and life placed in contrast, the same as blessing and cursing. It would be no more absurd and contrary to fact to say that cursing is only an amplified blessing, than to say that death is but a larger life. Life is associated with blessing, and death with cursing. In the favor of God there is life, but those upon whom his wrath abides shall not see life. Now to claim that death does not destroy life, is virtually the same as saying that there is no difference between the favor and the wrath of God.*SITI March 4, 1889, page 120.49*

If death does not put an end to life, we should like to have some one explain that passage in the book of Revelation, where John says that he saw those who had been slain for the word of God, "and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." *Revelation 20:4, 5*. "The rest of the dead lived not *again*." This shows that those whom he saw reigning with Christ were living *again*. But "again" means another time, once more; and so those who live again, live a second time. But this cannot be said of those who have never ceased to live. We cannot say that a man is doing a thing *again*, when he has been doing it continuously ever since he first began. If a man is in a certain place, he cannot be in that place *again*, some for only a short time, and others for eternity, proves beyond question that the one thing that death does destroy is life.

And when life is destroyed, everything else is destroyed with it.*SITI March 4, 1889, page 120.50*

When people use such contradictory language as that quoted at the beginning of this article, we can only wonder whether they believe the Bible at all, or whether they ever think. W.*SITI March 4, 1889, page 120.51*

“Heathen Superstition” The Signs of the Times, 15, 9.

E. J. Waggoner

It was not three thousand years ago, but only about three weeks ago; and it was not in Africa or China, but in San Francisco, that a heathen ceremony was performed, which for childish superstition equals anything that was ever done by an African tribe. It was the occasion of the feast of “Satin Blasé,” one of the innumerable saints which Catholic tradition has manufactured. It seems that he is the patron invoked by Catholics against throat diseases. The story of the mythical saint, and the account of the feast in his honor, which is given with all seriousness in the San Francisco *Chronicle* of February 4, is too long for publication entire, but we give a portion of it. Having spoken of his capture, the report continues:-*SITI March 4, 1889, page 120.52*

“In prison his good works did not cease, and many were brought to him to be cured of diseases. Among the number who came to him on account of his reputation for saintliness, was a youth whose life was despaired of by physicians, and who was on the point of death from a thorn that had become fixed in his throat. The saint, when the boy came before him, made the sign of the cross, and the pain disappeared, the cause being immediately removed. From that time Saint Blasé was regarded as the particular curer of throats, and the services yesterday were commemorative of the miracle he performed in prison. After remaining in confinement for a time, he was summoned before the President, who offered many inducements to him to renounce his faith. All were steadily refused, and the saint and martyr was beaten with rods, put on the rack, and lacerated with iron combs. He was beheaded on February 3, 316. He is the patron saint of the wool-combers, and his festival is still

kept in parts of England.*SITI March 4, 1889, page 120.53*

“This miraculous cure of the boy, and others that come indistinctly to the late chroniclers through the mist of ages, are the evidences on which St. Blasé is made the patron invoked for the protection of throats.*SITI March 4, 1889, page 120.54*

“At St. Ignatius Church many hundreds of people, men and women and children, knelt at the sanctuary rail to be touched by the holy candles, which, through the intercession of the bishop and martyr, have the power of protecting against the manifold diseases that attack the throat. After the celebration of mass in the forenoon the observance of the feast began, and with the exception of the hour for vespers, was continued until night.*SITI March 4, 1889, page 120.55*

“The ceremonies opened with the blessing of the candles, which were fastened together in the form of a V. Held by the priests they were placed under the chins of the people and held there while the celebrant repeated the prayer:-*SITI March 4, 1889, page 120.56*

“‘Almighty and merciful God, who hast created everything by thy word, and for the reformation of men hast permitted the same word, to become flesh; thou, who art grand and terrible; thou, for whose faith the glorious bishop and martyr, St. Blasé, did not fear to suffer various kinds of torments, we humbly pray thy most high Majesty to bless these candles on his festival day, and we supplicate thee to sanctify all whose throats are touched with the waxen tapers. Sanctify them, that they may be made free from all throat diseases, and that they may in the holy church give thanks and benediction.’*SITI March 4, 1889, page 120.57*

“The church was crowded with worshipers throughout the day, and at the sanctuary rail there was always a kneeling body of the faithful. Parents held up their little ones to be protected, and then received the blessing themselves; old men and women were assisted to the church so that they might receive the benefits of the saint’s intercession. A number of priests were engaged performing the ceremony, and the highest and lowest in the parish participated in the blessing.”*SITI March 4, 1889, page 135.1*

The ancient heathen had divinities that presided over the different functions of the body, and over the seasons, the animals, and the various crops, as well as over the arts and sciences. Perhaps the most commonly known is Beelzebub, the god of flies. For every occupation and for every calamity, some particular god had to be invoked and appeased. This invoking of St. Blasé is but a continuation of that same heathen practice.*SITI March 4, 1889, page 135.2*

We do not wish anyone to think that in thus characterizing this Roman Catholic ceremony we are speaking contemptuously of those who participate in it. We call it a heathen ceremony, because that is just what it is. To say that one is a heathen, does not necessarily imply that he is totally ignorant and uncultured, for the ancient Greeks were highly cultured and educated, yet they were heathen. They didn't know God. It may be said that these pray to God, and believe in only one God. Many of the ancient heathen believed in one supreme God over all, and that is all that these modern heathen do; for they make gods of their so-called saints.*SITI March 4, 1889, page 135.3*

To show that this "St. Blasé" is really worshiped as a god, and is invested with the attributes of God, it is only necessary to call attention to one thing; On the 3rd of February he was worshiped in San Francisco; but since he is the patron of all Catholics, for throat diseases, he was doubtless invoked in all Catholic countries throughout the world, at the same time. But unless he is considered omnipresent, this could not be done. And so the very fact that all Catholics look to him for protection, is evidence that they consider him as a god. The same is true with regard to all Catholic "saints" and the Virgin Mary.*SITI March 4, 1889, page 135.4*

People sometimes tell us that the increasing light and education of the nineteenth century are going to finish all superstition; but this doesn't show much progress in that direction. They tell us also that it would be impossible in this enlightened age to have a repetition of the scenes of the Dark Ages. But if that were so, they ought to be able to show us a change in the character of the people, and this they cannot do. Superstition has as strong a hold on people to-day as it ever had, and it holds the higher classes just as strongly as it

does the lower.*SITI March 4, 1889, page 135.5*

One thing should not be overlooked, because it shows the power of the Catholic Church, and the subserviency of the public press to it. That is, the space that was devoted to a serious description of that Catholic mummery. Not one word of adverse criticism was uttered; nothing to show that the proprietor of the paper is not a devout Catholic, instead of an infidel. Suppose it had been the Salvation Army, or some small body of Christians that do not exercise political power; in that case the ridicule would have been unstinted. Votes and money are what count in these days, and it is not safe to predict failure for any enterprise or organization that can command these. W.*SITI March 4, 1889, page 135.6*

“Catholic Schools” The Signs of the Times, 15, 9.

E. J. Waggoner

The *Catholic World* makes the statement that more than a million colored children in the Southern States never enter a school-room, for the simple reason that there are no schools within their reach. To partly supply this lack of educational facilities the Southern Bishops of the Catholic Church propose to establish twenty-five new schools this year.*SITI March 4, 1889, page 135.7*

“Back Page” The Signs of the Times, 15, 9.

E. J. Waggoner

The income of the four great missionary societies of Great Britain and of the British and Foreign Bible Society is an amount equal to the money spent on drink in England for sixty days. If the 30,000,000 Protestant church-members of the world would give one cent each day for the year, over \$100,000,000 would be in the mission treasuries.*SITI March 4, 1889, page 135.8*

The *Boston Pilot* (Catholic) says: “Hoffmann’s Directory gives the total American Catholics at 8,187,676, but says in every diocese there are parishes that fail to report. We believe that the estimate made recently by a careful Catholic writer in the *New York Sun*, and

which reckons the Catholics of the diocese at a scant 12,000,000, touches the true figure more nearly than the other estimate given above.”*SITI March 4, 1889, page 135.9*

If some of our diseased meat dealers were treated as they were in England in the sixteenth century, we would have less trouble perhaps, in that direction. It is related that a butcher who had sold diseased meat was forced to write about London with “his face toward the horse’s tail, with half a lamb before and another behind, and veal and calf borne before him upon a pole, raw.” Men who sold decaying fish were put into the pillory with the decaying fish around their necks. Who will say that the punishment was too severe for men who literally poisoned their customers for gain. There would be some long processions of butchers nowadays, though, in some of our larger cities, San Francisco is a type and the *Daily Examiner’s* reports are anywhere near correct.*SITI March 4, 1889, page 135.10*

Brother LaRue writes from Hongkong under date of January 15, as follows:-*SITI March 4, 1889, page 135.11*

“The work here is very encouraging at present; those that were the most bitter at for show a different spirit now. One of the old missionaries who has been here in the work seven years, now sees that he must keep God’s law. He is going up to the Island of Formosa to be gone till June, and then he goes to our college at Healdsburg to spend at least six months. He wants to know what time the summer vacation commences. Please write me so that I can write to him about it, as he wants to take that time in going. A soldier has also, I believe, been truly converted. He leaves here for London next month. He says he will take the good news to his mother. A captain from Australia, has likewise embraced the truth. This is a migrating people, and we will never know in this life what good has been done.”*SITI March 4, 1889, page 135.12*

In an article which Dr. T. L. Cuyler has in a recent number of the *N. Y. Evangelist*, it is stated that Brooklyn, the so-called “city of churches,” is anything but a Christian or church-going city. Of a population of 800,000, 200,000 are Roman Catholics, of which seven-eighths attend church. About 100,000 attend the Protestant

services more or less regularly. Making a fair estimate of little children, invalids, mothers kept at home by little ones, sailors and travelers, there are on any given Sunday, "at least 110,000 who cannot attend any place of worship. After making these deductions, there would remain 280,000, 'ousiders' who are brought under no direct religious influence. This is a fearfully large number." But the Doctor solaces as himself in the fact that Brooklyn is not as bad as New York, Chicago, St. Louis, or San Francisco. It will be a long time to the millennium at this rate.*SITI March 4, 1889, page 135.13*

The *Irish Ecclesiastical Gazette* says: "Progress often seems slow to contemporaries, but even in the case of the great dominion of India, at the present rate of evangelization, the entire Empire will be Christianized within one hundred and fifty years." And asks: "How many centuries did it take to Christianize Europe?" That is rather a difficult question. It took but little more than five centuries to Papalize Europe, but, as it has never yet been Christianized, in any proper sense of the term, and as the existence of the Papacy seems, at least, to forbid the idea that it ever will be, the difficulties of the question are insurmountable to uninspired minds.*SITI March 4, 1889, page 135.14*

The Nashville *Christian Advocate* well says that "when a professed Christian prefers the Christ of a Unitarian novelist to the Christ of St. John, it will be well for him to take a rest in novel reading and begin a fresh course in the gospels." Indeed the *Advocate* might have suggested with propriety, that it is well for a Christian under any circumstances to touch novel-reading very lightly, and spend much time in the study of the Scriptures. "Love not the world, neither the things that are in the world," is a piece of advice as good to-day as when given by the apostle more than eighteen hundred years ago, and it leaves little room for the novels over which "society" goes wild.*SITI March 4, 1889, page 135.15*

We have received from Hon. F. G. Adams, secretary, the sixth Biennial Report of the Kansas State Historical Society, covering the period from January 18, 1887, to November 19, 1888. During this time, over 12,000 volumes have been added. The whole number in the library at this time is 48,205. The published statistics of the libraries of the country show that the library of the Kansas Historical

Society is the largest historical library west of the Mississippi River, and the largest but one west of the Allegheny mountains. The class of books is chiefly the history of the early struggles of that enterprising State.*SITI March 4, 1889, page 135.16*

Dr. T. J. Barnardo, of London, sends out a circular letter, appealing for help to support his poor outcasts children. For twenty-two years, Dr. Barnardo has been engaged in this work—a work of love and faith to him. He has rescued from the vice, filth, and slums of London many little waifs, which have been trained for usefulness, and bid fair to become useful men and women. For most of these, homes have been found in America, chiefly in Canada. Most of the little ones thus rescued were taken literally from the streets and slums, having neither father or mother to care for them. They are supported by contributions from those in sympathy with Dr. Barnardo's work. The little ones now under his charge number 3,000. It is a noble work. May God bless the doctor in his efforts.*SITI March 4, 1889, page 135.17*

“The Atonement” The Signs of the Times, 15, 9.

E. J. Waggoner

Among other vital doctrines of the Bible which have to do battle for their existence in the cultural and religious world of to-day, none is more important than that of the Atonement. How God can be “just and the justifier of him that believeth in Jesus,” is what many candid, intelligent, reasoning minds cannot comprehend, especially in the light of what is represented as the atonement by many theologians of to-day. Logical minds demand consistency, and the loose theories of the present are utterly inconsistent. Some follow a theory to its conclusion and become Universalists. Other theories force men to become ultra Calvinists or to reject the atonement entirely; and they generally reject the atonement. The true theory leads to no such conclusion. As the atonement is the great central doctrine, or rather, that which comprehends all doctrines of the Bible, a proper understanding of it is necessary in order that the many winds of doctrine in these last days do not unsettle faith in the word of God.*SITI March 4, 1889, page 135.18*

Among the many works written on this subject, no one sets it forth more clearly than "The Atonement in the Light of Nature and the Revelation," by J. H. Waggoner. The arguments made are so clear and logical that all may comprehend them; at the same time, they stimulate thought, and lead the mind into unexplored fields not less fruitful, than delightful, as the plan of man's redemption-the bringing of man into at-one-meant with God-is to developed by the author. Some of its chapter headings are as follows (Part I.): Comparison of Nature and Morality, The Moral System, Requirements of the Moral System (Part II.), Principles of the Divine Government, Sin and Its Penalty, Justification and Obedience, What the Atonement Is, The Judgment, Redemption. Added to these sixteen chapters are two appendices, illustrating and amplifying Justification by Grace, and comparing, or contrasting, the teachings of Confucius and Mahomet with the Gospel of Christ. It is a book which every minister, and which everyone who wishes to become intelligent in the Scriptures, ought to have. The positions taken in Part I. on the atonement in the light of nature, have been commended by eminent jurists who have examined them. This work can be procured at this office, or at the office of Pacific Press, 43 Bond Street, N. Y. Price \$1.00. *SITI March 4, 1889, page 135.19*

March 11, 1889

“Front Page” The Signs of the Times, 15, 10.

E. J. Waggoner

Commenting upon the European war cloud and the recent visit of the Duke of Cambridge to Spain, the London *Post* dwells upon the necessity of keeping Gibraltar and Malta impregnable, and hints at the sending of heavier and better guns to those strongholds. *SITI March 11, 1889, page 135.20*

“For the second time in the history of the world,” says the *Standard*, “a bishopric has been declined. The first instance, so far as known, was that of John Hooper, in England, about three hundred years ago. The second is that of Dr. Henry Satterlee, of New York, who declines the Episcopal bishopric of Michigan.” *SITI March 11, 1889, page 135.21*

March 2 was the Pope’s seventy-ninth birthday, which he celebrated by receiving a number of Cardinals, who tendered their congratulations. In reply the Pope said that it was impossible for him in the present position of the Papacy to perform his duties as the head of the church in an independent manner. He complained of the delay in the granting of royal *exequaturs* to the Italian bishops, and said his appointments were subjected to scrutiny. He referred to the oppressions of the new Penal Code, and the suppression of the funds of fraternities. *SITI March 11, 1889, page 135.22*

The *Standard* (Baptist) complains that in Washington City “the first day of the week is not the day of repose required by the fourth commandment.” If by this the *Standard* means that the first day of the week is not the seventh (for that is the one specified in the commandment), the statement certainly cannot be disputed; but if by it the *Standard* means that Sunday is not observed as required by the fourth commandment, it only remains to say that the fourth commandment says nothing of Sunday observance. *SITI March 11, 1889, page 135.23*

No Christian is ever called upon to meet any temptation single-handed and alone. In every such moment the Lord Jesus Christ is an ever-present help. He “is a Friend that sticketh closer than a brother.” *SITI March 11, 1889, page 135.24*

“Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same.” *SITI March 11, 1889, page 135.25*

This sympathy may be secured for the asking; yes, our Lord makes a standing offer of it, and the tried and tempted soul need only accept it; and with the sympathy comes strength and deliverance to the trusting soul; for we have the blessed assurance that God is faithful and will not suffer us to be tempted above that we are able; but will with every temptation also make a way of escape, that we may be able to bear it. *SITI March 11, 1889, page 135.26*

Right Rev. Edward King, D. D., Bishop of Lincoln, England, is accused of violating the laws of the Church of England for praying towards the east, using altar lights, using a mixed chalice, *i.e.*, a communion cup containing wine and water, and other Papal abominations. The Bishop was brought to trial before the Archbishop of Canterbury and a council of all the provincial bishops, but denying the jurisdiction of the court, a further hearing has been postponed till the 12th inst. *SITI March 11, 1889, page 135.27*

“It is believed that there are hundreds, if not thousands, of persons in New York City,” says the *Observer*, “who were members of the church before they came here to reside, but who have not connected themselves with any church in the city.” The reason assigned by the *Observer* is the numerous Sunday attractions! We presume that this will be regarded by many as another evidence that Sunday attractions ought to be prohibited by law, in order that Christians may not be kept away from church. *SITI March 11, 1889, page 135.28*

The *Lutheran Observer* in a recent article entitled “The Continental Sunday” says:- *SITI March 11, 1889, page 135.29*

“Sunday is a great holiday of the German nation-the day devoted to

pleasure and amusement.... Nor is Sunday regarded and observed in a different manner by the religious part of the community. Although a small proportion of them attend church in the forenoon, even the pious among them have no thought of it as a sacred day.”*SITI March 11, 1889, page 135.30*

And what is a remarkable about this, we should like to know. Indeed, it seems very strange that anyone should regard Sunday as sacred. Nowadays people generally know that its observance is not enjoined in the Scriptures, and it is little wonder that its false claims to sanctity are so generally disregarded.*SITI March 11, 1889, page 135.31*

Whatever the real sentiments of Cardinal Gibbons may be, it is certain that nobody can talk better than he on civil and religious liberty. At the dedication of a Catholic Church in Baltimore, January 27, he said:-*SITI March 11, 1889, page 135.32*

“We were informed recently by the daily newspapers that a certain antichristian Sunday-school was organized in the city for the purpose of advocating an infidel doctrine. Several ministers appealed to the municipal authorities to suppress the school. For my part, I would be sorry to see the arm of the civil law used for the suppression of the school. Coercion is not conversion. Our divine Saviour never had recourse to the arm of law or the sword in teaching his doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with the school. The sword I would draw against the enemy of Christ would be the sword of the Spirit.”*SITI March 11, 1889, page 135.33*

It is very probable that the Cardinal speaks his own personal feelings in this matter; but, unfortunately, he is a part of a vast religio-political machine that has never acted on such principles, and he cannot alter either its record or its present condition, nor can he carry out the course that he professes to believe in.*SITI March 11, 1889, page 135.34*

“The Necessity of Forgetting” The Signs of the Times, 15, 10.

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Said the apostle Paul to the Philippians: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." *Philippians 3:13, 14.* *SITI March 11, 1889, page 135.35*

So much is said in the Bible about remembering, that many are in danger of losing sight of the fact that it is a duty sometimes to forget. It is a great thing to learn how to remember, but it is an equally great thing to learn the art of forgetfulness. One reason why so many fail to make advancement in the Christian life is because they have never learned how to forget. They think that one can forget only as the thing gradually fades from the mind, not realizing that they have to put forth positive effort in order to forget, as well as to remember. *SITI March 11, 1889, page 135.36*

It will scarcely be questioned by anyone that scenes and acts of wickedness are to be forgotten. When the sin has been confessed and forgiven, then the mind should turn from it. True, the individual should never forget that he has been taken from a horrible pit, nor that he stands only by faith, having no strength in himself; but if he allows his mind to dwell upon the specific acts of sin, one of two things, and possibly both, will result. Either he will be led to doubt that he has been forgiven, or else he will be impelled by the force of habit and association, to the commission of the same things again. An impure thought cannot find lodgment in the mind without leaving a stain. We have known many persons to cheat themselves out of a great blessing that God had for them, simply by keeping their minds fixed on the sin, and letting that eclipse the love of God. It is a great thing to forget, even while retaining sufficient remembrance to appreciate at its true value the wonderful love of God in pardoning sin. *SITI March 11, 1889, page 135.37*

Another thing that it is most necessary to forget is that which may have been said against us. If uncharitable remarks have been made, to remember them is like taking to one's self a deadly poison. Nothing is more deadening to spiritual life; for the fact that such things are not forgotten proves that they are not forgiven, and if they are not forgiven that is an evidence that the soul is not rejoicing in the love of God. When God forgives us, he puts upon us

his own righteousness in place of the sin, and then treats us as though we had never sinned; and if we obey the injunction to forgive one another even as God hath for Christ's sake forgiven us, we shall treat the one who has offended as though he had always done us kindness instead of injury. Without this, the peace of God cannot rule in the heart.*SITI March 11, 1889, page 135.38*

Another cause of stumbling is the failure to forget the good deeds that have been done. This is scarcely less fatal than to remember the specific acts of sin. Sometimes through the grace of God we are enabled to accomplish a really good work, which gives us great joy. But then, instead of thanking God that he has done something with us, we insensibly take to ourselves some of the glory, and congratulate ourselves over our success. Instead of going on in the same strength to gain other victories, we sit down and look at what has been done, or else, going on, we keep looking back, and so stumble and fail. Nobody can expect to make any headway in a race if he keeps looking back over his shoulder. If he does so, he cannot fail to stumble over some object lying in his path, or else his course will be very crooked. He who is running the Christian race should heed these words of the wise man:-*SITI March 11, 1889, page 135.39*

“Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and all thy ways shall be order aright [margin]. Turn not to the right hand nor to the left: remove thy foot from evil.” *Proverbs 4:25-27. SITI March 11, 1889, page 135.40*

But how shall we forget? Many would forget, but they do not know how. They take hold of the thing and resolutely attempt to force it out of their mind, but that only fixes it the more firmly. Well, the secret of forgetting is very simple. Forget one thing by thinking of something else. It is impossible for the mind to contemplate two things at the same time. Now if you wish to forget something bad, think of something good. Forget the things that are behind by looking toward the things that are before. If you have been able to do a good work, thank God for his help, and in the strength of that help go on to do another good work, giving your whole mind to it. There is a prize before us, even the prize of “the high calling of God

in Christ Jesus.” This high calling is holiness of life, godliness; it is above us, and we cannot climb toward it by looking down at the path we have already trod.*SITI March 11, 1889, page 135.41*

“No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.” Of course not, and he never can be until he looks straight forward instead of back. If a man at the plow should keep looking back, his plow would keep continually running out, and he could not plow at all. He would make no more headway than a man would who should try to run a race and at the same time look over his shoulder. Therefore, as he who has called us is holy, let us resolutely press toward that mark, “looking unto Jesus, the author and finisher of our faith.” W.*SITI March 11, 1889, page 135.42*

“The Gospel the Power of God” The Signs of the Times, 15, 10.

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“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.”*SITI March 11, 1889, page 135.43*

There are few more comprehensive texts in the Bible than this. *John 3:16* is another like it; either one of them could well be taken as the text for a sermon on almost any doctrinal subject, and they are of the greatest practical importance. They are vast treasure-houses, which can never be exhausted, but whose rich stores seem to increase in proportion as they are drawn upon.*SITI March 11, 1889, page 135.44*

The text tells us that the gospel is the manifestation of God’s power, and before we consider the greatness of this power, and how it is applied, it may be well to note briefly what the gospel is. Primarily, the word means good news. It is the good news of a Saviour, which is Christ the Lord,-the good news of salvation. But a Saviour and salvation imply that somebody needs to be saved from something; and so the angel in foretelling to Joseph the birth of Christ, said: “Thou shalt call his name Jesus [Saviour]; for he shall save his people from their sins.” *Matthew 1:21*. But sin brings death, for James says that “sin, when it is finished, bringeth forth death”

(*James 1:15*), and Paul tells us that “the wages of sin is death.” Therefore since Christ came to save from sin, it is evident that he saves from death; and this is what the apostle says in *Romans 5:8, 9*: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.” *SITI March 11, 1889, page 135.45*

When Christ saves from sin, he saves from the transgression of the law, “for sin is the transgression of the law.” *1 John 3:4*. The law, of which sin is the transgression, is the law of ten commandments, for, says Paul, “I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet” (*Romans 7:7*); and the only law which says, “Thou shalt not covet,” is the ten commandments. *SITI March 11, 1889, page 135.46*

The tenth commandment is doubtless taken by the apostle to show how he was convicted of sin, because it is the only one of the ten the transgression of which is wholly in the mind, and it therefore affords the most direct proof of his later statement that “the law is spiritual.” David said: “I have seen an end of all perfection; but thy commandment is exceeding broad.” *Psalms 119:96*. We are told also that “the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” *Hebrews 4:12*. To the same intent the wise man wrote:—*SITI March 11, 1889, page 135.47*

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” *Ecclesiastes 12:13, 14*. *SITI March 11, 1889, page 135.48*

The injunction to fear God and keep his commandments, is based on the fact that God will bring every work into judgment, with every secret thing, and derives its force from it. Therefore the text quoted is proof that the law of God has to do with every work and every secret thing. It is a discerner of the thoughts and intents of the heart. But we are not left to draw conclusions in this matter, for

Jesus has told us plainly that murder may be committed in the heart, and that a single impure look and desire is a violation of the seventh commandment. See *Matthew 5:21, 22, 27, 28*. Solomon tells us, also, that “the thought of foolishness is sin.” *Proverbs 24:9*. *SITI March 11, 1889, page 135.49*

These few texts are quoted for the purpose of showing the nature of sin, that we may the better understand the power that is required to save men from it. In addition to these we might note the Saviour’s statement that evil thoughts flow naturally from the human heart (*Mark 7:21*), and the words of God through the prophet, that the “heart is deceitful above all things, and desperately wicked.” *Jeremiah 17:9*. As showing the loathsome nature of sin, and how completely it has fastened itself upon men, we quote the words of the Lord through Isaiah:-*SITI March 11, 1889, page 135.50*

“Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment.” *Isaiah 1:4-6*. *SITI March 11, 1889, page 135.51*

To save people from their sins is to change all this. It is not merely to forgive the sins of the past, but it is to save from sins in the future, by changing the heart and the whole being,-to make a man entirely new. It is no less a work than to cleanse a man “full of leprosy,” or to raise the dead. The man who is saved from sin is saved from doing that to which his whole being naturally inclines. There is no earthly power that can do this. No man can change his own nature so that good thoughts will come naturally from the heart in the place of evil thoughts; no man has power to resist the fierce temptations that come through the lusts of his own heart, and that have been strengthened by long practice. Nothing but the power of God can do that; and that power is manifested in the gospel, which is the power of God unto salvation. Many doubt the efficiency of even this power, for they say it is impossible for them to overcome.

“The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” *1 Corinthians 1:18.SITI March 11, 1889, page 135.52*

It is the blood of Jesus Christ that cleanses from sin. He “was delivered for our offenses, and was raised again for our justification.” *Romans 4:25.* In this the power of God to save believers is manifested. The death and resurrection of Christ show not only the great love of God, but, also, his power to redeem. Note the words of the apostle Paul to the Ephesians, to whom he wrote that he ceased not to pray for them,-*SITI March 11, 1889, page 135.53*

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” *Ephesians 1:17-20.SITI March 11, 1889, page 151.1*

From this we learn that if we believe God, we shall know the exceeding richness of his power, even of that power which raised Jesus from the dead. The death and resurrection of Christ is God’s pledge to us that he will save us from sin, if we believe in him; and it shows the power that will be put forth in order to effect this. This was the thought in the mind of Paul when he wrote that he counted all things loss if he might win Christ, and be found not having his own righteousness, “but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” *Philippians 3:9-11.SITI March 11, 1889, page 151.2*

To know the power of Christ’s resurrection, is to experience the working of that same power, in the removal of sin, which God

wrought in Christ when he raised him from the dead. Who could fail with this strength?*SITI March 11, 1889, page 151.3*

It is of this power and its results that the apostle Peter speaks, when he says to us: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." *2 Peter 1:2-4*. This is an assurance that the divine power of God, exhibited in the resurrection of Christ, is amply sufficient to enable one to overcome all the lusts of the flesh This is what we are taught also in the following:-*SITI March 11, 1889, page 151.4*

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." *2 Corinthians 10:4, 5.SITI March 11, 1889, page 151.5*

What is it that will bring to us this mighty power? Faith in Jesus Christ. Let the sinner but have an intense desire to be freed from the bondage of sin, and let him have the faith that the man "full of leprosy" had when he said, "Lord, if thou wilt, thou canst make me clean," and the Lord will say to him, as he did to the leper, "I will, be thou clean." If Christ dwells in the heart by faith, the soul will be strengthened with might by the Holy Spirit, according to the riches of the glory of God, and may "be filled with all the fullness of God." See *Ephesians 3:16-19*. What greater power could one ask for than this? And the possession of this power is a sure antidote for sin, and a preserver against it, for sin is the working of Satan, and the resurrection of Christ from the dead marked his victory over Satan. He had entered into Satan's house and bound him, and had taken all his armor wherein he trusted, so that when he ascended into Heaven he could say, "All power is given unto me in heaven and in earth." *Matthew 28:18.SITI March 11, 1889, page 151.6*

And this power is continued so long as the person has faith. The

gospel is the power of God *unto salvation*, to everyone that believeth. The same power that forgives the sin, and that changes the nature, will still remain to keep the soul from sin. Says Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." *1 Peter 1:3-5*. The power of God is the gospel of Christ, and the resurrection of Christ has begotten us unto a lively hope, because we know that the power of the gospel is the same power that brought Jesus from the dead, and is able to keep us, through faith, until the Lord returns. *SITI March 11, 1889, page 151.7*

Let none say then that he cannot overcome any evil habit. "But it is a part of my nature, and I have no power to resist it." Exactly, but the power of God can change the nature, and make a new man. It could change a leper, so that his flesh became like that of a child. It could give power to the man who was impotent from birth. More than this, it could raise the dead, even after the body had undergone decomposition, as in the case of Lazarus. All these things are done by the same power that raised Jesus, which is a pledge of all things that we need. *Romans 8:32*. The same Spirit that raised up Jesus from the dead, will, if it dwells in us, strengthen us with the same power against sin, and, having kept us through faith unto salvation to be revealed when Christ comes, will quicken our mortal bodies, so that as we are now in spirit made to sit in heavenly places in Christ, we shall then be made to sit at his right hand, clothed in glory according to the riches of his grace. "Thanks be to God for his unspeakable gift." W. *SITI March 11, 1889, page 151.8*

"The Sabbath-School. Returning to Bondage" The Signs of the Times, 15, 10.

E. J. Waggoner

**Old Testament History
(Lesson 12. March 23, 1889.)**

1. After the covenant between God and Israel had been ratified, what did the Lord said Moses?*SITI March 11, 1889, page 151.9*

“And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.” *Exodus 24:12.SITI March 11, 1889, page 151.10*

2. What covered the mount, and what was its appearance?*SITI March 11, 1889, page 151.11*

And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.” *Verses 15-17.SITI March 11, 1889, page 151.12*

3. How long was Moses in the mount?*SITI March 11, 1889, page 151.13*

“And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.” *Verse 18.SITI March 11, 1889, page 151.14*

4. Did he eat or drink during that time?*SITI March 11, 1889, page 151.15*

“When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water.” *Deuteronomy 9:9.SITI March 11, 1889, page 151.16*

5. When the Lord had finished talking with Moses, what did he give him?*SITI March 11, 1889, page 151.17*

“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” *Exodus 31:18.SITI March 11, 1889, page 151.18*

6. What was on these tables of stone?*SITI March 11, 1889, page 151.19*

“And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.” *Deuteronomy 9:10.SITI March 11, 1889, page 151.20*

7. Whose workmanship were the tables, and how were they filled?*SITI March 11, 1889, page 151.21*

“And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.” *Exodus 32:15, 16.SITI March 11, 1889, page 151.22*

8. What did the people say and do when they saw how long Moses was gone?*SITI March 11, 1889, page 151.23*

“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.” *Verses 1-3.SITI March 11, 1889, page 151.24*

9. What did Aaron do with the gold?*SITI March 11, 1889, page 151.25*

“And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf.” *Verse 4, first part.SITI March 11, 1889, page 151.26*

10. What did they call this golden calf?*SITI March 11, 1889, page*

151.27

“And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.” *Verse 4, last part.SITI March 11, 1889, page 151.28*

11. What does the psalmist say of this?*SITI March 11, 1889, page 151.29*

“They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass.” *Psalm 106, 19, 20.SITI March 11, 1889, page 151.30*

12. Before they could do this, what did they forget?*SITI March 11, 1889, page 151.31*

“They forgot God their saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea.” *Verses 21, 22.SITI March 11, 1889, page 151.32*

13. How did they worship this image?*SITI March 11, 1889, page 151.33*

“And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.” *Exodus 32:6.SITI March 11, 1889, page 151.34*

14. What must we conclude as to the nature of this “play”? See notes.*SITI March 11, 1889, page 151.35*

15. How did the people happen to make a calf to worship instead of the image of a man? See notes.*SITI March 11, 1889, page 151.36*

16. What was the Egyptian calf-worship? See notes.*SITI March 11, 1889, page 151.37*

17. How extensive was sun-worship anciently? and what was the nature of it? See notes.*SITI March 11, 1889, page 151.38*

18.What did God think to do to the Israelites for their abominable idolatry? *Exodus 32:9, 10; Deuteronomy 9:20.SITI March 11, 1889,*

page 151.39

19. With what words did Moses plead for them? *Exodus 32:11-13, 31, 32.SITI March 11, 1889, page 151.40*

20. Did the Lord grant his request?*SITI March 11, 1889, page 151.41*

“And the Lord repented of the evil which he thought to do unto his people.” “And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them.” *Verses 14, 33, 34.SITI March 11, 1889, page 151.42*

21. What immediate punishment did the people receive? *Verses 19, 20, 26-28, 35.SITI March 11, 1889, page 151.43*

NOTES

In an article entitled, “Sun Images and the Sun of Righteousness,” in the *Old Testament Student*, January, 1886, Dr. Talbot W. Chambers calls sun-worship “the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man.” And again: “In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Amun Ra. Personified by Osiris he became the foundation of the Egyptian metempsychosis.”*SITI March 11, 1889, page 151.44*

In “Religions of the Ancient World,” p. 21, Prof. George Rawlinson says: “No part of the Egyptian religion was so much developed and so multiplex as their sun-worship. Besides Ra and Osiris, there were at least six other deities who had a distinctly solar character.”*SITI March 11, 1889, page 151.45*

Concerning Osiris, the “Encyclopedia Britannica” (art. Egypt) says:-*SITI March 11, 1889, page 151.46*

“Abydos was the great seat of the worship of Osiris, which spread

all over Europe, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attached themselves to this worship. Osiris was identified with the sun.... Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian.”*SITI March 11, 1889, page 151.47*

But while Osiris was the Egyptian sun-god, or the chief representation of the sun, he was chiefly represented by a sacred bull, called Apis. On this the “Encyclopedia Britannica” (art. Apis) says:-*SITI March 11, 1889, page 151.48*

“According to the Greek writers, Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphics inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-Osor, or Apis-Osiris. According to this view the Apis was the incarnation of Osiris manifested in the shape of a bull.”*SITI March 11, 1889, page 151.49*

From these quotations it is easy to see why the Israelites made a golden calf, instead of an image of something else. They made the god and became the form of worship with which they had been most familiar in Egypt. And when they did this, they were simply engaging in sun-worship, the form of idolatry which in all ages has been the most universal rival of the worship of Jehovah.*SITI March 11, 1889, page 151.50*

As to the nature of sun-worship, it will perhaps be sufficient to quote what the “Encyclopedia Britannica” says of Baal:-*SITI March 11, 1889, page 151.51*

“The Baal of the Syrians, Phoenicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal Shamen, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born like the other luminaries from the primitive chaos. As the sun-god, he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An

example of this is found in the worship of Baal-Peor (*Numbers* 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature.”*SITI March 11, 1889, page 151.52*

That is a mild statement of the case; and so when we read of the Israelites that “the people sat down to eat and to drink, and rose up to play” (*Exodus* 32:6), and learn that the word rendered “play” is the same as that rendered “mock” in *Genesis* 39:14, 17, we get a better idea of the heinousness of the sin of the Israelites.*SITI March 11, 1889, page 151.53*

When it is remembered that the Egyptian calf-worship was sun-worship, and that Sunday was “the wild solar holiday of all pagan times” (*North British Review*, vol. 18, p. 409), and has its name “because the day was anciently dedicated to the sun, or to its worship” (Webster), the Heaven-daring nature of the sin of the Israelites, just after they had heard God’s holy law, and especially the first, second, fourth, and seventh commandments, is most strikingly set before us. A more perfect insult to the God who had delivered them from Egyptian bondage, that they might serve him, can hardly be imagined.*SITI March 11, 1889, page 151.54*

One more point should be noted, to show how completely, in intent, the Israelites went back to Egyptian bondage, by their worship of the golden calf. A preceding quotation has shown that Ra and Osiris were intimately associated as leading representatives of the sun of Ra. Professor Rawlinson, in “Religions of the Ancient World,” p. 20, says:-*SITI March 11, 1889, page 151.55*

“Ra was the Egyptian sun-god, and was especially worshiped at Heliopolis [city of the sun]. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which were thus adorned, for one of the few which still stand erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is

believed by many to have been the origin of the word Pharaoh which was, it is thought, the Hebrew rendering of Ph' Ra-'the sun.'" -*Ib.*, p. 20. *SITI March 11, 1889, page 151.56*

Thus the Israelites not only deliberately sunk themselves in the bondage of sin, but also more fully showed their willingness to return to bondage under Pharaoh, than when they sighed for the leeks and the onions of Egypt. Their deliverance from physical bondage was in order that they might be delivered from spiritual bondage, and was a representation of it; and when they had plunged into sin, they placed themselves in a worse bondage than any physical oppression could ever have been. Being overcome by the idolatry of Egypt, they virtually returned to the bondage of Egypt, "for of whom a man is overcome, of the same is he brought in bondage." *2 Peter 2:19. SITI March 11, 1889, page 155.1*

"Back Page" The Signs of the Times, 15, 10.

E. J. Waggoner

The annual meeting of the stockholders of the Pacific Press Publishing Company will be held on Monday, April 22. A general State meeting will be held in connection with this meeting, and will begin Thursday, April 18. Further particulars will be given next week. *SITI March 11, 1889, page 155.2*

Among the good things in this number of the SIGNS, we call the attention of our readers to the article on "Inspiration," from the *Occident*. It is unusually healthful reading for these days, when "sound doctrine" in so many places is not loved nor endured. *SITI March 11, 1889, page 155.3*

It is stated that fifty thousand foreign paupers and lunatics have entered the United States during the past six months through Canada. Perhaps such immigration as this may explain the fact that while from 1850 to 1880 our population only doubled, the defective classes, including blind, deaf, and dumb, idiotic and insane, increased 400 per cent. The increase of the blind was from about 9,000 in 1850 to about 50,000 in 1880; of deaf and dumb, from 10,000 to nearly 35,000; of idiots from 15,000 to over 75,000; of

insane, from 15,000 to over 99,000. It is highly probable that the increase since 1830 has been even more rapid than prior to that date.*SITI March 11, 1889, page 155.4*

Referring to the wine interests of California in a recent address before a committee of the Legislature, Charles A. Wetmore, Viticultural Commissioner of this State, said:-*SITI March 11, 1889, page 155.5*

"The people must be educated to understand the wine question. Just now the wine men are feeling a little blue. A great industry has been built up here, but the people will have to be educated to drink wine."*SITI March 11, 1889, page 155.6*

And why must the people be so educated? Simply that the coffers of the wine growers and wine dealers may be filled with the price of that which "at the last biteth like a serpent, and stingeth like an adder."*SITI March 11, 1889, page 155.7*

The following from the *Christian at Work*, we commend to the readers of the SIGNS, not as censure for the past, however, but as counsel for the future:-*SITI March 11, 1889, page 155.8*

"When you see a paragraph in your favorite paper that you don't like, before you punish yourself for your impulsiveness by stopping a paper which your family want, sleep on it one night. It is the best way. If you are still dissatisfied, write a line to the editor and you may find the trouble lies all in your misdirected imagination, and not in the newspaper at all."*SITI March 11, 1889, page 155.9*

We are at all times glad to hear from our readers, whether it be in the line of profitable questions, personal work, or items of interest. If you do not understand us, let us know.*SITI March 11, 1889, page 155.10*

A correspondent wants some explanation of the words of Nathan to David. He writes:-*SITI March 11, 1889, page 155.11*

"Surely David's sin was the greatest sin man could commit, and yet the Lord put away his sin, and said that he should not die. Could he have meant the second death? since all men must die once. Please

explain.”*SITI March 11, 1889, page 155.12*

When Nathan went to David and spake to him the parable which the Lord had commanded him (2 *Samuel* 12:1-4), “David’s anger was greatly kindled against the man” who had so terribly wronged his neighbor, “and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die.” “And Nathan said to David, Thou art the man.” Thus David had unwittingly pronounced sentence against himself. But when he confessed his sin, and expressed sorrow for it, Nathan said unto him, “The Lord also hath put away thy sin; thou shalt not die;” or the text might be paraphrased thus: “Since you have repented of your sin, the Lord has forgiven you, and your own sentence shall not be carried out against you.” The words, “Thou shalt not die,” meant only that he should not die for that sin, and evidently had no reference to total exemption from either the first or the second death.*SITI March 11, 1889, page 155.13*

Evidently the editor of the *Christian at Work* uses tobacco; else what does he mean in the following clipped from that paper of February 21:-*SITI March 11, 1889, page 155.14*

“Next to the use of intoxicating liquors, the habit of using tobacco in any form stands at the front as the most damaging.”-*Independent*.*SITI March 11, 1889, page 155.15*

“Oh, no! strike out ‘tobacco’ and insert ‘opium,’ and then go ahead.”*SITI March 11, 1889, page 155.16*

It is a sad thing when editors of Christian newspapers become apologists for tobacco; for this is certainly a plea for the file wheat. If it were not, the editor would be willing to have it remain in place opium in connection with it; he would not ask to have it struck out. Both are bad; it is difficult to say which is worse. Happy is he who is under the bondage of neither.*SITI March 11, 1889, page 155.17*

The Baptist *Standard*, of Chicago, says:-*SITI March 11, 1889, page 155.18*

“*The voice of God on baptism* is all we need to know on the subject. The simple word of Scripture ought often to be put before the eye

without a word of comment, and Baptists can afford on this matter to let the Bible speak for itself. We saw, or rather heard, a Bible-reading of this sort (Dr. Bailey's) given in one of our suburban churches; the leader quietly issuing the references and diligently refraining from application or inference. The affect of the whole was overwhelming. There was indeed nothing left to be said save this: 'Is there anyone who, reading these passages over one by one, but think of anything else than of a immersion as the original and approved mode?' To this query there was no answer, and the Bible-reading adjourned." *SITI March 11, 1889, page 155.19*

Would the *Standard* be willing to have the Sabbath question settled in the same manner? And if not, why not? *SITI March 11, 1889, page 155.20*

The SIGNS only desires credit for what belongs to it; this, however, it does not always get. Nevertheless we find no fault with this. If our neighbor *SITI March 11, 1889, page 155.21*

"Feels the want of powers
And plume himself from ours,
Why, then, we shall not be loswers by the theft." *SITI March 11, 1889, page 155.22*

We are glad if the truth is thereby extended. What we wish to say is this: Where the SIGNS has made some choice selection and given to credit therefor, we object to its being reprinted and credited to the SIGNS. It is not ours, and while it might do us honor if it were, we wish only such honor has rightfully belongs to us. We shall give credit for all articles for extracts of any length if we only know their source. Right wrongs and no one. "Honor to whom honor is due." Selections are credited in *italics*; original articles, in SMALL CAPITALS. *SITI March 11, 1889, page 155.23*

A writer for the *Currier Dove* (Spiritualist), refers to a report of a Spiritualist meeting in which, after the close of the remarks of the medium, the audience burst forth into singing, *SITI March 11, 1889, page 155.24*

"All hail the power of Jesus' name," *SITI March 11, 1889, page 155.25*

and says that it must have been because they did not realize the full meaning of what they saw on the. The writer then adds:-*SITI March 11, 1889, page 155.26*

"I say it with all seriousness, there is no name under heaven, the power of which we as a progressive people have greater reason to fear, then the name of Jesus, as used by religious people."*SITI March 11, 1889, page 155.27*

We believe this; but it is an additional evidence that Spiritualism is of the devil. We read that the devils believe and tremble. When Christ was on earth he did much in the line of casting out devils, and on one occasion, the devils cried out saying, "What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time?" And then they besought him that he would not command them to go away into the "deep," the abyss, thus showing their fear of him and their knowledge that his power was greater than theirs, and was against them. No; there is no name that Spiritualists who are bound to persevere in their ways, have more reason to fear than the name of Jesus. But still he is willing to receive even them if they will accept his offer of salvation; for unto all he says with a gentle voice, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."*SITI March 11, 1889, page 155.28*

Says the *Examiner* (Baptist) of January 24, in referring to baptism other than by an ordained minister:-*SITI March 11, 1889, page 155.29*

"But it seems equally clear that to say baptism can never be performed by any but an ordained minister, is to go beyond the authority of the Scriptures, to which Baptist professed obedience in preference to any human authority. If any Baptist rule or tradition or usage is contrary to Scripture, so much the worse for the rule."*SITI March 11, 1889, page 155.30*

And so we say, be the rule Baptist or anything else. But if the Scriptures are above any human authority to Baptists, why do they still hold to the man-made institution of the Sunday, the so-called Lord's day. Is not the evidence of the Scriptures sufficient for the Sabbath? Is there any evidence for Sunday to be found in the

sacred record? Yes; it is so much worse for the denominational rule which is contrary to Scripture, and it is so much the more worse for he who will blindly and stubbornly cling to such rule. The Bible is just a safe concerning the Sabbath as any other question.*SITI March 11, 1889, page 155.31*

The *Catholic Mirror* of February 23 has an article on “Bonfires of Bibles,” in which it ridicules reports which have been circulated by Protestant newspapers about the burning of Bibles and Spain by Catholics. It speaks of those “ignorant and enough to accept the statements,” “of the gullibility of American Protestants,” and tries to throw discredit on the Bible societies by sneeringly asking, “Where are the Protestants made in Catholic countries by the distribution of Bibles?” But it is a noticeable fact that in the whole article, of about eight columns links, not one word of denial of reports is uttered. If the Protestant press has lied, why cannot the *Mirror* say so. It’s beating about the Bush is an evidence of the truthfulness of the report that Catholics and Spain to burn Bibles.*SITI March 11, 1889, page 155.32*

But one glaring exaggeration, to use a mild term, occurs in the *Mirror’s* attempt to hide the intolerance spirit of its church. It refers to reports of Protestant missionaries in Catholic countries as “provender of highly seasoned stories about the delight of the poor wretches to escape the notice of the terrible priests long enough to peek into the Bible and discover the truth. This is the sort of stuff and rubbish that fills the columns of the average Protestant newspaper.”*SITI March 11, 1889, page 155.33*

It is not so. We are sorry to say that the average Protestant newspaper is often found apologizing for the Church of Rome, lauding her progress, or pleading for her co-operation. All such things as the *Mirror* charges them with is the exception, not the rule. Would to God that professed Protestants were Protestants in truth, to protest against the Romish error, which is eating out, like the gangrene, the very vitals of Protestant nations.*SITI March 11, 1889, page 155.34*

March 18, 1889

“Front Page” *The Signs of the Times*, 15, 11.

E. J. Waggoner

Only a few months have elapsed since the publication of the census of 1880 was completed. That census gave twenty-four volumes, aggregating some 20,000 pages. The census of 1890 will be published in six volumes, containing about 5,000 pages, and the Census Bureau has promised that the statistics of 1890 will be in print in 1892. *SITI March 18, 1889, page 155.35*

San Francisco has a Chinese Church of seventy-six members, scarcely a member of which earns more than \$30 per month, which raised \$1,000 for church and school purposes last year, and sent \$60 to China for the support of the chapel. “These ‘heathen Chinese,’” says the *Christian at Work*, “collected all that money among themselves without the ‘Christian’ (?) methods of entertainments, suppers, etc.” *SITI March 18, 1889, page 155.36*

The Free Church Presbytery of Edinburgh had before it the case of the Rev. James Stuart, one of its own licentiates, whose views, enunciated in the work entitled “Principles of Christianity,” were alleged to conflict with the teachings of the Confession of Faith. The result of a two-hour discussion was that it was decided to “suspend Mr. Stuart’s license for the present.” It would be interesting to know how well Mr. Stuart’s views accord with the Bible. *SITI March 18, 1889, page 155.37*

Fifteen years ago, Berlin had but 800,000 inhabitants, and church accommodations for only 25,000 persons. Since that time the population has doubled, and yet but one church has been built. In one district of the city, there is but one church to every 70,000 people, and in another, there is but one church to 140,000 people. And although each of these churches has a pastor, with several assistants, the deficiency in the pastoral provision and care of the people is correspondingly great. The state of affairs the *Lutheran Observer* attributes to general Sunday desecration. *SITI March 18, 1889, page 155.38*

A correspondent of the New York *Independent* gives the following interesting, but at the same time alarming, facts relative to the growth of Romanism in Canada: "In the year 1760 French Canada passed by conquest into the control of the British. The population was estimated at 70,000. Now it is one million and a half. Of the present population 200,000 are Protestants, the remainder belong to the Catholic Church, and all these are French, except 100,000 chiefly Irish. The increase of the French over the English threatens the extinction of the latter at no distant day in the province of Quebec and eastern portion of Ontario. Hence, should the same rate of French increase continue, and Rome maintain her influence over them, her number will grow year by year, till by another century it would reach considerably more than the present population of the whole dominion." *SITI March 18, 1889, page 155.39*

It is officially stated by the Bombay Government, that out of sixty-five newspapers established in that province in 1885, 1886, and 1887, twenty-four were edited by men dismissed from the Government service, or convicted of theft, breach of trust, and similar offenses, or notorious for a loose character, or of unknown social status and limited education, or by school-boys, religious mendicants, and the like. The New York *Observer* suggests that papers are not lacking in this country that appear to have a similar class of persons on their staff, judging by the amount of attention paid to the gratification of low taste and criminal appetites. *SITI March 18, 1889, page 155.40*

Twenty-eight professors in four theological institutions in Chicago have signed a paper earnestly commending the recent movements designed to promote the better observance of Sunday. They specify that Sunday newspapers are prejudicial to the interests of the Sunday, and express the belief that no part of the day should be given to the reading of such papers. They also say that traveling for business purposes is a desecration of the day, and that merely social entertainments are not in accord with the divine requirement concerning holy time. *SITI March 18, 1889, page 155.41*

They signally fail, however, to point to the divine requirement which is violated. Possibly they have in mind the fourth commandment, but all Bible students know that it says expressly, "The seventh day

is the Sabbath of the Lord,” and makes no reference to Sunday.*SITI March 18, 1889, page 155.42*

Job 19:26 reads thus: “And though after my skin *worms* destroy this body, yet in my flesh shall I see God.” The word “worms” is not in the original, and the reading of it is very awkward at best. Whether it should be read, “After my skin, worms destroy this body,” or, “After my skin worms destroy this body, is questionable with many. We have heard it read both ways. What does Job mean? In the first place, he does not use the word “worms” at all, nor is there a necessity for it. What he does mean is perhaps best expressed by Boothroyd’s translation: “If after my skin this body be destroyed, yet in my flesh shall I see God.” That this translation of this eminent Hebraist is correct is also evident from the circumstances. Job was afflicted with “sore boils from the sole of his foot to his crown.” His skin was a putrid, diseased, decaying mass. But this does not limit the faith of the God-fearing Idumean. He says, “If after my skin [now already consumed] my body be destroyed [by the same disease or otherwise], yet in my flesh shall I see God,” when he shall stand the latter day upon the earth. Then Christ will change the vile bodies of mortality and make them like his own. *Philippians 3:21*. This Job believed; and this he expressed.*SITI March 18, 1889, page 155.43*

“Evergreen Christians” The Signs of the Times, 15, 11.

E. J. Waggoner

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” *Psalms 1:1-3*.*SITI March 18, 1889, page 155.44*

The secret of this prosperity is meditation in the law of God. To meditate in the law of God day and night is not simply to have certain fixed hours for devotion, nor is it simply to desire greatly to get away from business, in order to think. Meditation, at least in the sense that it is here used, does not necessarily imply solitude. It is

certain that it does not here, for the meditation is to be continued day and night; and God does not want men to be hermits. The life of a monk does not furnish the best opportunities for holiness, as many have testified from experience. One great reason why is that those who shun the society of their fellow-men are shirking duty that God has laid upon them. If a man has light, he is to let it shine to the glory of God. It is the very essence of selfishness for a man to go off and live by himself in some solitary place, in order that *he* may perfect holiness, and not be contaminated by evil companionship; and such a one always reaps the reward of his selfishness, in that he has the worst possible constant companion. No man can get away from himself by going into the woods to live. *SITI March 18, 1889, page 155.45*

Meditation is not communion with self. The person who thinks about himself very much will not make advancement in the Christian life. There is only one to whom the Christian should look, and that is Jesus. When a person shuts himself up to himself, he is apt to exclude everything else. While secret devotion and meditation are necessary, if one's meditation is confined to his hours of privacy, he will not grow as a tree. David furnishes a good commentary upon his own words in this psalm when he says: "Princes also did sit and speak against me; but thy servant did meditate in thy statutes." *Psalms 119:23*. Ridicule and abuse could not affect such a man, for he would be deaf to it. His mind is absorbed in something else. *SITI March 18, 1889, page 155.46*

Meditation in the law does not mean simply thinking about the words of the ten commandments. There is more to the law of God than what appears on the surface. The law is spiritual. That person alone properly meditates in it whose eyes have been opened to behold wondrous things in it, and who has hid it in his heart. His sole thought is, How can I live to the glory of God? He binds the law upon his hand and his head, as well as in his heart, so that his thoughts and his acts will naturally grow out of it. The one question that he will ask is, Is this right? Will it be pleasing to God? And the law of God in all its breadth, as exhibited in the life of Christ, will be that to which he will look for an answer. *SITI March 18, 1889, page 155.47*

“And he shall be like a tree planted by the rivers of water.” The word here rendered “rivers” is not the ordinary word for river. It is a word that signifies division, and seems to refer, not to a river itself, but to the different streams into which a river is divided for irrigating purposes. “Canals of water” would more properly express the idea. It is not simply a tree on the bank of a river, but a fruit-tree in a thoroughly watered soil. Those who have seen the luxuriance of vegetation in a country where irrigation is carried on, can better understand the figure. *SITI March 18, 1889, page 155.48*

“He shall be like a tree.” Constant growth is one of the characteristics of a tree. If it lives a thousand years, it grows every year. Each year of its life will see a circle added to it. It does not lose this year all that it gained last year, but it keeps all that it gains, and adds more. Only such growth as that is Christian growth. The true Christian life is continual advancement. Says the psalmist, of those who at last will appear in Zion before God, “They go from strength to strength.” Nothing else can be represented by the word “growth.” *SITI March 18, 1889, page 155.49*

A tree draws its nourishment from hidden sources. Its roots strike down deep into the earth, to take nourishment; all out of sight are the processes of growth, but the foliage and the fruit are open to all beholders. So the Christian whose abundant fruit glorifies God is the one whose life is hid with Christ in God. The promise is that if we pray to God in secret, our Father, who seeth in secret, will reward us openly men may not know the petitions that are put up to God in secret, will reward us openly. Men may not know the petitions that are put up to God in secret, they may not know the agonizing cry of the heart and the flesh for the living God, even while the individual is mingling with others in the discharge of his duty, that strong temptation may be resisted; they can see only the fruit that is borne; we cannot see the tree grow—we see only the result of its growing. *SITI March 18, 1889, page 155.50*

“His leaf also shall not wither.” Many professors are like the grain that fell where there was not much earth; it sprang up quickly, but as soon as the heat came it withered. They are full of zeal for a time, but when actual conflicts come, they become discouraged. But the true Christian doesn’t wither. No matter how fiercely the sun

beats down on the tree that stands in irrigated soil, its leaves are always green. Its roots take up moisture continually. So the one in whose heart is the law of God, who delights in it, and meditates in it, has a source of continual freshness. He feeds upon the living word, and grows thereby. This is the only source of growth. The one who depends on feeling and impulse may make a fair show for a time, but only the one who feeds upon Christ and his words, which are spirit and life, can continue to grow. *SITI March 18, 1889, page 155.51*

“Whatsoever he doeth shall prosper,” because he will do nothing that the law of the Lord does not prompt. The beauty of the Lord will be upon him, to establish the work of his hands upon him. How much energy is wasted in this life! How many efforts fail, simply because they are misdirected! But he whose strength is in God will not labor in vain. Such shall be called “trees of righteousness;” that is, their righteousness will be increasing with steady growth, as does a tree; and being the planting of the Lord, they will bring forth fruit, and God will be glorified in their lives. W. *SITI March 18, 1889, page 155.52*

“An Important Question” The Signs of the Times, 15, 11.

E. J. Waggoner

A late number of a Roman Catholic newspaper has the following: -*SITI March 18, 1889, page 155.53*

“The *Gospel Messenger* asks: ‘What do we believe?’ Well, it’s a hard matter to say. A diligent search through the columns of the *Messenger* fails to discover anything very definite in the way of a religious belief. But then that is not unusual with Protestant papers.” *SITI March 18, 1889, page 155.54*

The charge is too true. The idea has obtained of late in religious circles that pronounced belief on religious subjects-it does not matter often of how much importance-is downright bigotry. If one criticizes error, he is uncharitable and narrow. One may have thoroughly studied a doctrine, and rejected it, because it is contrary to the plain teaching of the Bible; but then he is prejudiced. Yet in all

these instances he may only be true and faithful.*SITI March 18, 1889, page 155.55*

Some religious papers may be read from year to year without finding any pronounced opinion upon many of the most important doctrines of God's word. The columns are filled with a goody-goody, wishy-washy stuff that can't stand alone, furnishing neither timber with which to build nor food by which to grow.*SITI March 18, 1889, page 155.56*

Noah knew his mission. Moses knew his. Elijah, Ezekiel, and Paul knew theirs. John the Baptist was clear and positive. He knew who he was not, and who he was. "I am the voice of one crying in the wilderness, ...as said the prophet Isaiah." *John 1:23*. The great Teacher of all spake with authority.*SITI March 18, 1889, page 155.57*

God give us teachers, whether in press or in pulpit, who have the courage of their conviction, with conviction founded on the eternal Rock of truth, God's holy word as it is in Christ Jesus. Souls are perishing for truth. God's "people are destroyed for lack of knowledge."*SITI March 18, 1889, page 155.58*

"The Law in the Gospel. *Romans 1:16, 17*" The Signs of the Times, 15, 11.

E. J. Waggoner

Romans 1:16, 17.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."*SITI March 18, 1889, page 155.59*

The apostle had just before stated that he regarded himself a debtor to all mankind, and that he was willing to preach the gospel even in the proud city of Rome, because, says he "I am not ashamed of the gospel of Christ." The reason why he was not ashamed of the gospel, was that it is "the power of God unto salvation." Men glory in power; if they have none of their own, then

they attach themselves to someone who has, and exalt in the power with which they are connected. The man who has the greatest power, or who thinks he has, has none of that apologetic air which characterizes the weakling. The ambassador in a foreign country feels boldness, and has a sense of pride in proportion to the greatness of the Government which he represents. Of course Paul's feeling was entirely different from the pride of self-exaltation of the ambassador of an earthly court; but as the ambassador of Christ, he felt that he had nothing to be ashamed of. The power which he represented was the power of God. Why should he be ashamed? Yet it is a fact that many who profess the name of Christ are ashamed and afraid to declare it. Must it not be because they have never experienced the power of the gospel in their own hearts? When one has actually felt "the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead," he cannot be ashamed of it. *SITI March 18, 1889, page 155.60*

But the seventeenth verse contains another reason why he is not ashamed, or, rather, an evidence that the gospel is the power of God, namely, "for therein is the righteousness of God revealed." What is the righteousness of God? and how is it revealed in the gospel? These questions should be settled here, for the expression, "the righteousness of God," is one upon which a great deal depends in the book of Romans. Pages upon pages have been devoted to this question by commentators, who have learnedly discussed the original; but the reader who depends solely upon the Bible for an answer will find it very easily. *SITI March 18, 1889, page 155.61*

In *Deuteronomy 6:25*, after rehearsing the ten commandments, Moses says, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." This follows from the fact stated in *Psalms 119:172*, where the psalmist says: "My tongue shall speak of thy word; for all thy commandments are righteousness." Since all the commandments of God are righteousness, it is evident that those who do them will be righteous; for "he that doeth righteousness is righteous, even as He [Christ] is righteous." *1 John 3:7. SITI March 18, 1889, page 155.62*

But the ten commandments are not simply righteousness in the abstract. They are the expression of the righteous character of God. Says the Lord, through the prophet Isaiah:-*SITI March 18, 1889, page 155.63*

"Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." *Isaiah 51:4-7.SITI March 18, 1889, page 155.64*

Those who know righteousness are the ones in whose heart is the law of God; and this righteousness God calls "my righteousness." That the commandments of God are an expression of is righteousness, may be shown in another way. The apostle Peter says: "As he which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy." *1 Peter 1:15, 16*. This is what God requires of us-to be holy, as he is. But the wise man says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." *Ecclesiastes 12:13*. Now since he requires holiness of all, and the keeping of the commandments is the whole duty of man, it follows that the keeping of the commandments constitutes holiness.*SITI March 18, 1889, page 167.1*

The proposition that in the gospel the righteousness of God is revealed from faith to faith, which is only stated here, is fully elaborated in the epistle later on, so that a few words on it may suffice at the present time. First, the righteousness of God-the law of God-is revealed in the gospel, because the gospel carries the law on its very forefront. Without the preaching of the law there can be no preaching of the gospel. The gospel is God's remedy for sin,

which is the transgression of the law. All men are sinners, but all men do not realize that fact; for many who are wretched, and miserable, and poor, and blind, and naked, think that they are rich and increased with goods. *Revelation 3:17*. Now it is evident that before such will listen to the counsel to buy the eye-salve, the gold tried in the fire, and the white raiment, they must be shown their condition. They that are whole need not a physician, but they that are sick; but they who are sick will not send for a physician until they are convinced of their illness, and shown that they need help. So it is useless to preach the gospel as the way of salvation, without showing the need of salvation; and the law of God is the only thing that points out sin. *SITI March 18, 1889, page 167.2*

But it is with a deeper meaning than this, that the apostle says that in the gospel of the righteousness of God is revealed. The opposite of sin is righteousness; and so when God remits-sends away-sin, he does it by putting righteousness in its place. Where once was sin, now appears perfect righteousness, “even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” *Romans 3:22*. The righteousness of God is declared for the remission of the sins of all who believe in Jesus. He cures the disease by putting health in its place. The righteousness which is brought to the believing sinner through the gospel, is the same thing exactly as the righteousness of the law, for it is witnessed by the law (*Romans 3:21*); but it cannot be contained except in Christ, who, as the Word of God, is the embodiment of the law. *SITI March 18, 1889, page 167.3*

This gospel righteousness is the righteousness of which Paul speaks in *Philippians 3:9*, where his desire is that when Christ comes he “may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” The fact that God cannot deny himself, proves that he can have but one righteousness; and therefore the righteousness of his law, and the righteousness which the gospel imparts,-the righteousness which is of God by faith,-must be the same righteousness. So we have the law before the gospel, the law in the gospel, and the law in the life as the result of believing the gospel. *W.SITI March 18, 1889, page 167.4*

“Not ‘Law or Love,’ but Law and Love” The Signs of the Times, 15, 11.

E. J. Waggoner

Under the heading, “Law-or Love?” the *Christian at Work* of February 28 says:-*SITI March 18, 1889, page 167.5*

“How pitiable the spectacle presented of Christians called into liberty, going back to the slavery of literalness, as witnessed in the observance of Saturday as their rest-day, many even going so far in their literalness as to drop the smile and recreation and mirth at sunset because ‘the evening and the morning’ and not the morning and the evening, formed the Genetic day. And then what sticklers for the bare letter of the Decalogue we meet with-as if those ten laws laid down for the primitive Hebrews were the Alpha and Omega of the Christian duties to-day-as if perfect love was not as far above these ten specific commands as heaven is above earth.”*SITI March 18, 1889, page 167.6*

Terribly afraid of literalness, some people are, especially if it is literal compliance with any divine commandment. But we notice that these same persons who make so much ado about the observance of the literal day required by the commandment, are very strenuous about the observance of Sunday, even going so far as to advocate the enforcement of Sunday observance by civil law. Now a query arises: If it is so terrible a thing to yield literal obedience to a commandment, what will they do when they get their much-desired Sunday law? Will they then consider it their duty to keep Monday? or do they think that only God’s laws ought to be treated with contempt, and that human laws should be kept strictly?*SITI March 18, 1889, page 167.7*

Notice the admission that the observance of Saturday is literally in conformity with the fourth commandment. But the people who deprecate literal conformity to the commandment, are very regular in their observance of Sunday, and, as we have noted, advocate literal conformity to a civil Sunday law. From this we must conclude that the great requisite with them is to be at variance with the terms of the commandment. So long as people do not do exactly as the commandment says, they are satisfied.*SITI March 18, 1889, page*

That this is not a harsh conclusion, is evident from the latter part of the paragraph quoted. Deprecating compliance with the letter of the Decalogue, it says: "As if perfect love was not as far above these ten specific commands as heaven is above earth." That is to say that perfect love ignores the letter of the commandments. Thus the practice in regard to the fourth is consistently carried to all the ten precepts. The first commandment says, "Thou shalt have no other gods before me;" but perfect love, according to the *Christian at Work*, would scorn to be tied down to exact conformity to any such commandment, and would make gods of its own. The sixth commandments says, "Thou shalt not kill;" but, soaring far above servile obedience to the letter of the commandment, perfect love would lead a man to take the life of the first person he met. Why not? If it is so very pernicious a thing to keep the letter of the fourth commandment, it must be as bad to keep the latter of any other commandment. So, according to this theology, the only way a person can perfectly comprehend God is to steal, kill, commit adultery, and swear falsely. This, according to the *Christian at Work*, marks the free man. Surely not in vain did the Lord say, through his prophet:-*SITI March 18, 1889, page 167.9*

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" *Jeremiah 7:8-10.SITI March 18, 1889, page 167.10*

We have no fellowship with the love that is so "perfect" that it ignores the simple, direct commands of the Lord. Said the psalmist, "The law of the Lord is perfect, converting the soul." *Psalms 19:7*. Obedience to a perfect law will make a perfect man, and nothing else will; but obedience can be rendered only in Christ. God is love; the ten commandments are only an emanation from him-the expression of his perfectly righteous character; and so the ten commandments are only a law of love. So the beloved disciples says: "This is the love of God, that we keep his commandments; and his commandments are not grievous." *1 John 5:3*. Perfect love

can be manifested in no other way than in perfect obedience to the requirements of God, both in letter and in spirit. If the commandments are not kept in letter, they are not kept at all; for a man cannot keep the spirit of the sixth commandment and at the same time murder his neighbor. The *Christian at Work* has made a mistake in terms. To deliberately reject the plain letter of God's commandments for ways of one's own, is not perfect love, but perfect selfishness. W.*SITI March 18, 1889, page 167.11*

"Back Page" The Signs of the Times, 15, 11.

E. J. Waggoner

Dr. Maxwell, of Swatow, China, says of the people of that country that "there is a great misapprehension as to the number of people who can read. It is absolutely certain that there are not twelve millions who can do so, and it is certain that they will never read the Bible except it is supplied in their own vernacular."*SITI March 18, 1889, page 167.12*

Outside of the thousands of churches in London there are 500 missionary workers. Each missionary calls on 500 families every month. They visit the slums and rum-holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks. The class of people who attend these meetings are people who never have seen the inside of a church.*SITI March 18, 1889, page 167.13*

A letter from London to a recent number of the *Churchman* says:-*SITI March 18, 1889, page 167.14*

"One well-meaning M. P., Mr. Francis Peek, is about to ask Parliament to enact a measure to prevent police, railway men, omnibus men, etc., from working more than six days a week, and enforcing in other respects a stricter regard for the Lord's day [Sunday]; but it is perhaps to be feared that such attempts to 'enforce Sabbatarianism' will only provoke other parties to get repealed what they term 'obsolete statutes at variance with the spirit of the age,' which have helped hitherto to uphold a public decorum."*SITI March 18, 1889, page 167.15*

Agitation for legislation in favor of Sunday is becoming world-wide. It is an ill omen of the times.*SITI March 18, 1889, page 167.16*

Concerning the affairs of the American Board the *Missionary Herald* for March says:-*SITI March 18, 1889, page 167.17*

“The receipts from donations for the first five months of the financial year are about \$5,400 less than those for the corresponding months of the preceding year, and the receipts from legacies are about \$34,200 less; so that the total receipts fall short by over \$40,000. The call, therefore, with which the year began, for an additional \$150,000 beyond the receipts of last year, is a call now for nearly \$200,000 additional.”*SITI March 18, 1889, page 167.18*

This is rather an alarming showing; and the *Herald* asks, “What does it mean?” Reports from the American Home Missionary Society and the Presbyterian Boards show about as large a falling off in receipts during the same time.*SITI March 18, 1889, page 167.19*

The Los Angeles *Tribune* of February 25 contains a report of a sermon preached by the Right Reverend Bishop Murray, of New South Wales, Australia, in Los Angeles, February 24, 1889. After speaking of the prosperity of Roman Catholics in Australia,-stating that they numbered about one-fourth of the entire population of Australia and New Zealand, or about 750,000,-he referred to the necessity of individual and family prayer, so as to make a “prayerful, God-loving country.” The report continues:-*SITI March 18, 1889, page 167.20*

“He urged this as a medium for making government less antichristian, for the Legislators representing a religious community would enact laws. Following up this same line of thought, he took another step and affirmed that only on a firm religious basis can a government stand, if it would be strong, powerful, and morally secure from misgovernment, from weakness and corruption. ‘And any creed,’ he said, ‘is better than none. Give me the Church of England, or the Presbyterian, rather than that government with no religion.’”*SITI March 18, 1889, page 167.21*

This is another straw which shows the direction of the religio-

political current in our country. Herod and Pilate were made friends over the persecuted and maltreated Christ; can we wonder if a proud and emasculated Protestantism joins hands with Roman Catholicism to persecute the followers of Christ in these days?*SITI March 18, 1889, page 167.22*

The *Churchman* says that “the Archbishop of Canterbury and the Bishop of London have been provoked to write to the *Times* against the N. Y. *Herald’s* Sunday issue in that city.” They regard this new departure with “much concern, involving, as it does, the loss of the weekly day of rest to all who are employed in connection with that paper.” But these prelates ought to know that there is more Sunday labor put on a Monday morning issue than is on the Sunday morning paper. The reason why the Sunday paper is opposed there, is, we suppose, something skin to the reason why it is opposed here,—it is a competitor of the churches; men read it instead of going to church. But Bishop Temple mentions lawn-tennis parties, and Thames boat-racing, which are prevalent, and he hints that this is so even among the church people. The protests have not much edge to them. Their chief effort at the present will be to advertise the *Herald*, and that will suit Mr. Bennet.*SITI March 18, 1889, page 167.23*

“FACTS FOR THE TIMES” is the name of a useful work for sale at this office. It is made up of extracts from ancient and modern writers bearing upon a wide range of Bible subjects. It is not designed to detract from the authority of the Bible in any way, but to show what good and great men of the past believed, or were compelled by force of evidence to admit, concerning some of the great doctrines of the Bible. It clearly shows that many of what are called “new doctrines” are old, and have been held by respected men of other generations. It also shows the difference between the religious teaching of to-day and that of previous times. Extracts and comments from different writers to the number of nearly one thousand are given on remarkable fulfillments of prophecy, difficult Scripture texts, natural phenomena, facts connected with our country’s history, statistics of population, intemperance, war, and crime, condition of the religious, political, and physical world, and many other subjects of interest. The book is also of assistance many times in helping the reader to come to correct conclusions on

many important subjects, and to lead him to the “old paths” of truth. It contains nearly 300 octavo pages, well bound in cloth. Price, post-paid, 50 cents. Address the Pacific Press, Oakland, Cal.*SITI March 18, 1889, page 167.24*

Would that modern clergymen were as willing to make as much of the apostle Paul’s sacrifices and labors as they are of his vacations (?). We clip the following from the *Churchman* of March 2:-*SITI March 18, 1889, page 167.25*

“A very sensible thing had been done by the bishop of Carlisle in laying the foundation of a fund for providing a holiday rest for clergymen who are unable to meet the expense out of their own pocket. Clergymen live a life of emotional and moral excitement which is more wearing than is generally supposed. The smallest parish, and most remote cure, have responsibilities which are more than human. St. Paul, at a most trying and exciting period of his life, broke away from his companions and his work and took that pleasant, lonely walk from Troas to Assos.”*SITI March 18, 1889, page 167.26*

How little it takes to satisfy men, when they wish to be satisfied! An unwarranted inference, a perverted text of Scripture, is then a sufficient basis for a theory. That church which professes to trace its succession from St. Paul, must needs find something in the apostle’s life to justify vacations and holidays for clergymen. His whole life is scanned, his holidays noted, and an instance cited; and that instance was a nineteen-mile journey on Sunday from Troas to Assos after the apostle had preached all night! *Acts 20*. We would suggest as examples of vacation Paul’s labor at Corinth (*Acts 18:3*), his trip to Rome (*Acts 27 and 28*), or, his night and day in the deep (*2 Corinthians 11:25*). What a change would take place if ministers of Christ were as willing to make as much capital out of the sacrifice of Christ and his apostles as is here made out of a holiday (!) Souls would then be saved. Political power would not be needed to bolster up a perverted system.*SITI March 18, 1889, page 167.27*

St. Clement, in an article in *Our Day* of February, condemns England most unmercifully for shipping her idols into India-and justly, too. But he cannot let it rest there. He says: “The governing

race in India flatters the marketable goods, and profanes the God of the missionary by forgetting to remember the Sabbath-day to keep it holy. There is no Sunday in its calendar of public works.”*SITI March 18, 1889, page 167.28*

Now we suppose if England made such a calendar, if India only had a Sunday law, the idols she furnishes India would be considered only toys. The worship of idols is the transgression of the law of God, because it substitutes the images for God. The putting of Sunday in the place of the Sabbath, is directly contrary to the command of God. It is just as unwarrantable a substitution as that of the images, and we opine would have as little effect in converting the nations to true Christianity. It might compel the form, however, as that is the principal thing with these Reformers.*SITI March 18, 1889, page 167.29*

The Christian is called to fight; and one of the essentials in the character of a good soldier is courage. It comes from the Latin words, *cur*, heart, and *age*, to act. It is heart action. Fear causes the heart to cease its beating, but courage is the heart acting in its regular manner. The word implies a sense of strength and confidence. A man who is not confident in his strength, or his supposed strength, cannot possess courage. His heart cannot act normally. It flutters, or ceases to beat. Courage also implies threatened danger, strong, wily foes, and seeming defeat, at times. Were the way always smooth and safe, did our foes immediately surrender, did success ever attend us, we would need no courage. Anyone could be brave and confident under such circumstances. But the path of the soldier of Christ is the opposite of all this. The roughest of ways, the strongest and subtlest and most sleepless of foes, sometimes defeat through lack of wisdom or watchfulness. None but the courageous can conquer.*SITI March 18, 1889, page 167.30*

But the Christian may have courage. Faith lays hold of God’s strength; so it does not matter how weak the individual, his confidence is not in his own power to cope with his enemies, he is “strong in the Lord and in the power of his might.” And when by faith he is clad in the best armor, serving in the best cause, under the mightiest Captain, with unlimited resources and strength, surely the

Christian may be of “good courage.” “Be of good courage and He shall strengthen thine heart.” Then, with God’s strength, thou shalt “be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For Jehovah shall be thy confidence, and shall keep thy foot from being taken.” *Proverbs 3:24-26.SITI March 18, 1889, page 167.31*

March 25, 1889

“Front Page” *The Signs of the Times*, 15, 12.

E. J. Waggoner

Postmaster-General Wanamaker will still continue to conduct his large Sunday-school in Philadelphia.*SITI March 25, 1889, page 167.32*

The Idaho Legislature proposes to disfranchise all who have been members of the Mormon Church within three years. “Probably,” says the *Christian at Work*, “Idaho has an imperfect knowledge of the instrument known as the Federal Constitution.”*SITI March 25, 1889, page 167.33*

The *Advocate* thinks that the fact is not without significance that “in California, the land of ‘pure, light, home-made wine,’ there is one liquor saloon to every ninety-nine inhabitants, there being only two States having more saloons in proportion to population than this State.”*SITI March 25, 1889, page 167.34*

The pastor of the Memorial Presbyterian Church, Detroit, writes to the *Evangelist* urging that the week of prayer be made identical with Passion week and Lent, as the observance of the season bids fair otherwise soon to be extinct. He declares that he will so observe it next year in this church.*SITI March 25, 1889, page 167.35*

Canadian Protestants are justly indignant at the action of the Quebec legislature in voting to pay the Society of Jesus \$400,000 in lieu of the estates which George III. confiscated shortly after the conquest of Canada. It is hoped that the Dominion Government will veto the whole business, as it has the power to do. If the award is ever paid, the burden will fall principally upon the Protestants, who pay large percentage of the taxes in the two cities, Montreal and Quebec.*SITI March 25, 1889, page 167.36*

Mrs. Ballington Booth has been meeting with marked success in interesting to the wealthy and fashionable people of New York in the work of the Salvation Army. Mrs. Booth is a young woman

possessing education and refinement, and a very pleasing address. The principal work of the Army is among the poor, the outcasts, and the vicious, and Mrs. Booth has given herself to the work with a zeal which certainly proves her earnestness, and at a cost in self-denial which attests her sincerity.*SITI March 25, 1889, page 167.37*

Boston has raised its liquor license from \$1,000 to \$1,500 for hotels. The second-class inn keepers will hereafter pay \$1,200 instead of \$400, the former price, while the privilege of selling beer, cider, and light wines, will cost \$500 instead of \$200. The liquor dealers profess to think that they cannot stand the rise, and probably some of them cannot; but those who can will find their business just so much better. Experience in Nebraska and other high-license States, and in numerous cities, has shown that while high license does temporarily reduce the number of saloons, it does not reduce the amount of liquor sold, but has the effect simply of giving a few dealers the monopoly of the business.*SITI March 25, 1889, page 167.38*

An Eastern paper says that "Rev. A. Lloyd writes from Japan that Unitarianism is so wonderfully like Confucianism that it seems likely to prove specially attractive to the Japanese. Without change of heart or opinion they will be able to call themselves Christians, and that is just what they most desire." The two systems compared by Mr. Lloyd must be closely akin to the National Christianity which certain self-styled reformers want to have adopted in this country; it requires neither a change of heart nor opinion, but simply to assent to certain so-called Christian laws.*SITI March 25, 1889, page 167.39*

The nations of South America are inviting immigration. They do not, however, welcome all alike. Farmers with families are especially favored. Owing to the friendly attitude of the Government, and to the abolition of slavery, Brazil received last year 120,000 immigrants against an average of 27,304 the previous ten years. Likewise the Argentine Republic received last year 175,000 immigrants, nearly all from Southern Europe. Only about ten per cent of these were, however, farmers, and the Government is seriously considering the advisability of restricting immigration.*SITI March 25, 1889, page 167.40*

The *London Times* says that monster Russian guns were sent recently to Sebastopol for the purpose of being placed in the new iron-clad *Sinope*. The guns are 12-inch pieces, weighing 50 tons, and throwing projectiles of nearly half a ton. The powder charge is 270 pounds, and the initial velocity 3,000 meters, while the distance of the canons range is said to be 20 versts, or over 13 mi. Two men suffice for each gun, as they are worked by hydraulic machinery. All such facts are especially interesting in view of the present exceedingly threatening aspect of the European war cloud.*SITI March 25, 1889, page 167.41*

In the *Independent* of March 7, Dr. Vincent has an article on Jerusalem, in which he says that a cliff north of the Damascus gate, now known as the cliff of Jeremiah's grotto, on which is "Beth-has-Sekilah (the House of Stoning), so-called in the Talmud," is the probable place of the crucifixion, and not that covered by that wonderfully convenient edifice, the Church of the Holy Sepulcher. He says:-*SITI March 25, 1889, page 167.42*

"The Jews to this day [point to it] as the place of execution used by their ancestors before the destruction of Jerusalem. The most modern theory recognizes this skull-like mount as the true Calvary. And it would be a pleasant thing, after the sacrilegious memories which have taken place for centuries in the Church of the Holy Sepulcher, to ascertain that the true locality of the crucifixion had never thus been desecrated."*SITI March 25, 1889, page 167.43*

"Little Acts of Kindness" The Signs of the Times, 15, 12.

E. J. Waggoner

It is the simple acts which make our whole lives-the little acts of kindness which there is always time and opportunity in the everyday walks of life to perform-a kind word, an approving smile, the little courtesies, the simple acknowledgment of gratitude, the little charities which brighten life's pathway.*SITI March 25, 1889, page 167.44*

"The Divinity of Christ" The Signs of the Times, 15, 12.

E. J. Waggoner

The Methodists have recently issued another book on the Sabbath question, written by the Rev. Dr. M. C. Briggs, now of Santa Clara, Cal. The book is in many respects different from any that have preceded it, notably in that it attempts simply to prove “a commanding probability” what the venerable day of the sun—“the wild solar holiday of all pagan times”—was the original Sabbath of Jehovah. We have promised the author a review of his book in the SIGNS OF THE TIMES, and with this we begin the fulfillment of the promise. Before we pay any attention to the Sabbath argument, however, we wish to present a line of thought suggested by a sentence in the preface. Speaking of those who observe the seventh day as the Sabbath, whom he commends for their liberality in denominational outlays, their diligence in propagating the doctrines held by them, and their fidelity to their convictions, the Doctor says:—*SITI March 25, 1889, page 167.45*

“One only regrets that their influence is not brought to bear in support of the true Sabbath. Their genius of interpretation—especially that of the Saturday-Sabbath Adventists—illustrates itself in specific results which must counter-work each other, such as formal feet washing (now well-nigh abandoned, I believe), the denial of Christ’s divinity, the utter and contemptuous rejection of a supersensuous nature, a soul or spirit in man, and the annihilation of the wicked.”*SITI March 25, 1889, page 167.46*

As to the denial that man possesses a soul or spirit, we can say that we know of no Adventists, Sabbatarian or otherwise, who do this. If the Doctor thinks so, he has been misinformed. Certainly he never read any such denial. That subject is not under discussion at the present time, so we will simply say that Seventh-day Adventists believe the Bible as a whole, and every part of the whole, and when they read Paul’s prayer that the “whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (*1 Thessalonians 5:23*), they accept it as evidence that man has both soul and spirit. What they reject is the unwarranted additions made to the Bible by Protestant and Papal doctors of divinity, by which they try to make it uphold the pagan dogmas that the soul or spirit is immortal.*SITI March 25, 1889, page 167.47*

But when the Doctor states that Seventh-day Adventists deny the divinity of Christ, we know that he writes recklessly. We are fully persuaded in our own mind that he knows better; but be that as it may, the statement has been made so often by men who professed to know whereof they were speaking, that many have come to believe it; and for their sakes, as well as for the benefit of those who may now have given the subject any thought, we propose to set forth the truth. We have no theory to bolster up, and so, instead of stating propositions, we shall simply quote the word of God, and accept what it says.*SITI March 25, 1889, page 167.48*

The first text that we quote is that one so familiar to everyone who knows anything of the Bible, *John 1:1*: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." That this refers to Christ is evident from *verse 4*: "In him was life; and the life was the light of men;" and from *verse 14*: "And the Word was made flesh, and dwelt among us, full of grace and truth." Indeed, we never heard of anyone who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text alone, if we had no other, is sufficient to establish the divinity of Christ, for the word "divinity" means, "the nature or essence of God." We believe in the divinity of Christ, because the Bible says that Christ is God.*SITI March 25, 1889, page 167.49*

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:-*SITI March 25, 1889, page 167.50*

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." *Isaiah 9:6. SITI March 25, 1889, page 167.51*

It would be impossible to find titles which would more completely show the exalted nature of Christ than these: "The mighty God, The everlasting Father." But we read again from the beloved disciple:-*SITI March 25, 1889, page 167.52*

"No man hath seen God at any time; the only begotten Son, which

is in the bosom of the Father, he hath declared him.” *John 1:18.SITI March 25, 1889, page 167.53*

This text shows the closeness of the relationship between Christ and the Father. He is “the only begotten Son,” and he is “in the bosom of the Father.” No matter where Christ may be in person, he is “in the bosom of the Father;” that is a statement that is universally true, showing the unity of the Father and the Son. “He hath declared him.” That is, no man has seen God, but they know his character and attributes, because they have seen him set forth in Christ. This truth is well indicated by the words of Christ to Philip:-*SITI March 25, 1889, page 167.54*

“Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” *John 14:8, 9.SITI March 25, 1889, page 167.55*

So perfectly did Christ represent the Father, that for one to say that he had not seen the Father was equivalent to saying that he had not seen Christ. For this we have the words of Christ himself; therefore those who refuse to accept him as divine, do so simply because they cannot believe his word. Those who do not believe that Christ, as he was here on earth, was divine, do not give him credit for being even an honest man. The very name that was given to Jesus-Emmanuel-signifies, “God with us.” See *Matthew 1:23.SITI March 25, 1889, page 167.56*

The writer to the Hebrews, speaking of Christ’s superiority to the angels, says that it is because “he hath by inheritance a more excellent name than they.” *Hebrews 1:3*. What name is it that he has by inheritance? It is, “The mighty God.” As the *only begotten Son* of God, he has that name by right. It is most natural that the Son should inherit the name of the Father. That he has this name, is shown still further by the words of the Father himself, who addresses the Son by it. Speaking of God the Father, the apostle says: “But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.” *Hebrews 1:8. W.SITI March 25, 1889, page 167.57*

(*To be continued.*)

“Progress” The Signs of the Times, 15, 12.

E. J. Waggoner

Ambrose, a prominent writer for the *N. Y. Evangelist*, in a recent number of that journal, has an article on “The Stages of Progress in the Conquest of the World.” He notes three great. Since in Christian work,—the first advent and primitive missionary work, the Reformation period, and later on comes a period of spreading the gospel to all nations. He then asks:—*SITI March 25, 1889, page 167.58*

“Is this third period of progress the last? May there not be needed another to do a work corresponding to that inaugurated by Luther and Calvin,—a work of purification and reform? Are there not at work already the tendencies to corruption? and is it sure that these and others will not increase as time goes on, even while the gospel is making its way over the earth? It was so in the Middle Ages, and what has happened once may happen again.”*SITI March 25, 1889, page 167.59*

The words indicate a sense of need, and a blind groping for light which God has so fully revealed. “Tendencies!” Corruption itself is *already* at work. It will “wax worse and worse.” “Perilous times” are come. Error, dissension, confusion, and corruption exist in the church. Another “reformation” is needed; and it is foretold in the “sure word of prophecy.” See *Joel 2:1; Isaiah 58; Revelation 14:6-14*. And that work of purification reform “is going forward to earth’s remotest bounds.” Its result will be to develop a people who have cast off error and tradition, who have accepted the word of truth as their guide (*2 Thessalonians 2:10-12*), and to keep the commandments of God and the faith of Jesus. *Revelation 14:12. SITI March 25, 1889, page 167.60*

“Living by Faith. Romans 1:17” The Signs of the Times, 15, 12.

E. J. Waggoner

“The just shall live by faith.” *Romans 1:17.SITI March 25, 1889, page 167.61*

This statement is the summing up of what the apostle has to say about the gospel. The gospel is the power of God unto salvation, but only “to every one that believeth;” in it the righteousness of God is revealed. The righteousness of God is the perfect law of God, which is but the transcript of his own righteous will. All unrighteousness is sin, or the transgression of the law. The gospel is God’s remedy for sin; its work, therefore, must be to bring men into harmony with the law,-to cause the workings of the righteous law to be manifested in their lives. But this is wholly a work of faith,-the righteousness of God is revealed from “faith to faith,”-faith in the beginning, and faith to the end,-as it is written, “The just shall live by faith.” *SITI March 25, 1889, page 167.62*

This is true in all ages since the fall of man, and will be true until the saints of God have his name in their foreheads, and see him as he is. It was from the prophet Habbakuk (2:4) that the apostle quoted the statement. If the prophets had not revealed it, the first Christians could not have known of it; for they had only the Old Testament. To say that in the most ancient times men had but an imperfect idea of faith in Christ, is to say that there were no just men in those times. But Paul goes right back to the very beginning and cites an instance of saving faith. He says: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.” *Hebrews 11:4*. He says of Noah, also, that it was by faith that he built the ark to the saving of his house; “by the which he condemned the world, and became heir of the righteousness which is by faith.” *Hebrews 11:7*. We say that their faith was in Christ, because it was faith unto salvation, and besides the name of Jesus “there is none other name under heaven given among men, whereby we must be saved.” *Acts 4:12.SITI March 25, 1889, page 167.63*

There are too many who try to live the Christian life on the strength of the faith which they exercised when they realized their need of pardon for the sins of their past life. They know that God alone can pardon sins, and that he does this through Christ; but they imagine that having once been started they must run the race in their own

strength. We know that many have this idea, first, because we have heard some say so, and second, because there are such multitudes of professed Christians who show the working of no greater power than their own. If they ever have anything to say in social meeting, besides the ever-recurring formula, "I want to be a Christian, so that I may be saved," they tell only of a past experience, of the joy they had when they first believed. Of the joy of living for God, and of walking with him by faith, they know nothing, and he who tells of it speaks a strange language to them. But the apostle carries this matter of faith clear through to the glorious kingdom, in the following most forcible illustration:-*SITI March 25, 1889, page 167.64*

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." *Hebrews 11:5, 6.SITI March 25, 1889, page 167.65*

Note the argument to prove that Enoch was translated by faith: Enoch was translated because he walked with God, and had the testimony that he pleased God; but without faith it is impossible to please God. That is enough to prove the point. Without faith not an act can be performed that will meet the approval of God. Without faith the best deeds that a man can do will come infinitely short of the perfect righteousness of God, which is the only standard. Wherever real faith is found it is a good thing; but the best of faith in God to take away the load of the sins of the past will profit a person nothing unless it is carried right through in ever-increasing measure until the close of his probation.*SITI March 25, 1889, page 167.66*

We have heard many people tell how hard they found it to do right; their Christian life was most unsatisfactory to them, being marked only by failure, and they were tempted to give up in discouragement. No wonder they get discouraged; continual failure is enough to discourage anybody. The bravest soldier in the world would become faint-hearted if he had been defeated in every battle. Sometimes these persons will mournfully tell that they have about lost confidence in themselves. Poor souls, if they would only lose confidence in themselves entirely, and would put their whole trust in

the one who is mighty to save, they would have a different story to tell. They would then “joy in God through our Lord Jesus Christ.” Says the apostle, “Rejoice in the Lord always; and again I say, Rejoice.” *Philippians 4:4*. The man who doesn’t rejoice in God, even though tempted and afflicted, is not fighting the good fight of faith. He is fighting the poor fight of self-confidence and defeat.*SITI March 25, 1889, page 183.1*

All the promises of final happiness are to the overcomer. “To him that overcometh,” says Jesus, “will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” *Revelation 3:21*. “He that overcometh shall inherit all things,” says the Lord. *Revelation 21:7*. An overcomer is one who gains victories. The inheriting is not the overcoming; that is only the reward for overcoming. The overcoming is now; the victories to be gained are victories over the lusts of the flesh, the lusts of the eyes, and the pride of life,-victories over self and selfish indulgences. The man who fights and sees the foe give way, may rejoice; nobody can keep him from rejoicing, for joy comes spontaneously as the result of seeing the enemy give way. Some folks look with dread upon the thought of having to wage a continual warfare with self and worldly lusts. That is because they do not as yet know anything about the joy of victory; they have experienced only defeat. But it isn’t so doleful a thing to battle constantly, when there is continual victory. The old veteran of a hundred battles, who has been victorious in every fight, longs to be at the scene of conflict. Alexander’s soldiers, who under his command never knew defeat, were always impatient to be led into the fray. Each victory increased their strength, which was born only of courage, and correspondingly diminished that of the vanquished foe. Now how may we gain continual victories in our spiritual warfare? Listen to the beloved disciples:-*SITI March 25, 1889, page 183.2*

“For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” *1 John 5:4*.*SITI March 25, 1889, page 183.3*

Read again the words of the apostle Paul:-*SITI March 25, 1889, page 183.4*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."
Galatians 2:20.SITI March 25, 1889, page 183.5

Here is the secret of strength. It is Christ, the Son of God, the one to whom all power in Heaven and earth is given, who does the work. If he lives in the heart to do the work, is it boasting to say that continual victories may be gained? Yes it is boasting; but it is boasting in the Lord, and that is allowable. Says the psalmist, "My soul shall make her boast in the Lord;" and Paul says: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."
Galatians 6:14.SITI March 25, 1889, page 183.6

The soldiers of Alexander were reckoned invincible. Why? Was it because they were naturally stronger and more courageous than all their enemies? No; but because they were led by Alexander. Their strength was in his leadership. Under another leader they would often have been defeated. When the Union army was fleeing, panic-stricken, before the enemy at Winchester, the presence of Sheridan turned their defeat into victory. Without him the men were a quaking mob; with him at their head they were an invincible army. If you had listened to the remarks after the battle, of the soldiers who served under those and similar leaders, you would have heard the praises of their general mingled with all their rejoicing. They were strong because he was; they were inspired by the same spirit that he had.*SITI March 25, 1889, page 183.7*

Well, our captain is the Lord of hosts. He has met the chiefest foe of all and has vanquished him single-handed. Those who follow him invariably go forth conquering and to conquer. Oh, that those who profess to be his followers would put their trust in him, and then, by the repeated victories that they would gain, they would show forth the praises of Him who has called them out of darkness into his marvelous light.*SITI March 25, 1889, page 183.8*

John says that he that is born of God overcomes the world, through faith. Faith lays hold of the arm of God, and his mighty power does the work. How the power of God can work in a man, accomplishing

that which he could not possibly do for himself, no one can tell. It would be as easy to tell how God can give life to the dead. Says Jesus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." *John 3:8*. How the Spirit works in a man to subdue his passions, and to make him victorious over pride, envy, and selfishness, is known only to the Spirit; it is sufficient for us to know that it is done, and will be done in everyone who wants that work wrought in him, above all things else, and who trusts God for the performance of it.*SITI March 25, 1889, page 183.9*

We cannot tell how Peter was enabled to walk on the water, when the waves were rolling about him; but we know that at the command of the Lord he did it. So long as he kept his eye fixed on the Master, divine power enabled him to walk as easily as though it were solid rock underneath; but when he looked at the waves, possibly with a feeling of pride in what he was doing, as though he himself was doing it, fear very naturally took possession of him, and he began to sink. Faith enabled him to walk on the waves; fear made him sink beneath them.*SITI March 25, 1889, page 183.10*

Says the apostle: "By faith the walls of Jericho fell down after they were compassed about seven days." *Hebrews 11:30*. Why was that written? For our learning, "that we through patience and comfort of the Scriptures might have hope." *Romans 15:4*. Why, is there any prospect that we shall ever be called upon to fight armed hosts, and to take fortified cities? No; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (*Ephesians 6:12*); but the victories which have been gained by faith in God over visible foes in the flesh, are placed on record to show us what faith will accomplish in our conflict with the rulers of the darkness of this world. The grace of God, in answer to faith, is as powerful in these battles as in those; for says the apostle:-*SITI March 25, 1889, page 183.11*

"For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and

every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” *2 Corinthians 10:3-5. SITI March 25, 1889, page 183.12*

It was not physical foes alone that faith enabled the ancient worthies to conquer. We read of them that they not only “subdued kingdoms,” but “wrought righteousness, obtained promises,” and, most wonderful and most encouraging of all, “*out of weakness were made strong.*” *Hebrews 11:33, 34.* Their very weakness became strength to them through faith, because the strength of Christ is made perfect in weakness. Who, then, shall lay anything to the charge of God’s elect? since it is God that justifieth, and we are his workmanship, created in Christ Jesus unto good works. “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” “Nay, in all these things we are more than conquerors through Him that loved us.” *Romans 8:35, 37. W. SITI March 25, 1889, page 183.13*

“The Pope’s Temporal Power” The Signs of the Times, 15, 12.

E. J. Waggoner

Speaking recently to a correspondent of the New York *Herald* concerning the late demonstrations in Rome in favor of the temporal power of the Pope, Signor Crispi, the Italian Prime Minister, said: —*SITI March 25, 1889, page 183.14*

“As well talk of the obsolete Governments of the Middle Ages. The temporal power is now a thing of the past—a toy for dull hours of mimic and the would-be statesman. Italy has no dread of the matter ever being revived *au scrieux*. The Pope, however, is in no danger, so far as the Government is concerned. He has ample guarantee, but on the other hand he stands in great danger if the populace should be over-excited. It is, therefore, as much to the interests of the Vatican as it is to that of the Government of his Majesty, the king of Italy, that the demonstrations of the last two months should be firmly repressed and prevented. These demonstrations are fomented by foreign elements. Italian workmen do not belong to these societies.” *SITI March 25, 1889, page 183.15*

It will not do too hastily conclude from this that the restoration of the Pope's temporal power is out of the question. Very likely the sentiment of Italy is against it; but public sentiment in the rest of the world, and especially in Europe, is rapidly taking form in favor of the claims of the Papacy; and should demand be made by the combined powers of the Old World, to say nothing of the sympathy which the Pope will receive from the United States and Canada, Italy would yield. Let us not for one moment deceive ourselves with the idea that the Pope is without political power and influence.*SITI March 25, 1889, page 183.16*

“The Sabbath-School. Free-Will Offerings” The Signs of the Times, 15, 12.

E. J. Waggoner

**Old Testament History.
(Lesson 11. April 6, 1889.)**

1. While Moses was in the mouth, what did God tell him to say at the to the children of Israel?*SITI March 25, 1889, page 183.17*

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering.” *Exodus 25:1, 2.SITI March 25, 1889, page 183.18*

2. Of what was their offering to consist?*SITI March 25, 1889, page 183.19*

“And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate.” *Verses 3-7.SITI March 25, 1889, page 183.20*

3. What were these offerings for?*SITI March 25, 1889, page 183.21*

“And let them make me a sanctuary; that I may dwell among them.” *Verse 8.SITI March 25, 1889, page 183.22*

4. Who only work to bring an offering?*SITI March 25, 1889, page 183.23*

“Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass.” “And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord’s offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.” *Exodus 35:5, 21. See Exodus 25:2.SITI March 25, 1889, page 183.24*

5. What sort of things did they bring?*SITI March 25, 1889, page 183.25*

“And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats’ hair, and red skins of rams, and badgers’ skins, brought them. Every one that did offer an offering of silver and brass brought the Lord’s offering: and every man, with whom was found shittim wood for any work of the service, brought it.” *Exodus 35:22-24.SITI March 25, 1889, page 183.26*

6. How did they come to have so many valuable things?*SITI March 25, 1889, page 183.27*

“And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.” *Exodus 12:35, 36.SITI March 25, 1889, page 183.28*

7. What did the women do?*SITI March 25, 1889, page 183.29*

“And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose

heart stirred them up in wisdom spun goats' hair." *Exodus 35:25, 26.SITI March 25, 1889, page 183.30*

8. What kind of service was all this?*SITI March 25, 1889, page 183.31*

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." *Verse 29.SITI March 25, 1889, page 183.32*

9. How are we exhorted to give?*SITI March 25, 1889, page 186.1*

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." *2 Corinthians 9:7.SITI March 25, 1889, page 186.2*

10. What kind of a giver does God love?*-lb.SITI March 25, 1889, page 186.3*

11. Cite another instance where the people offered willingly to the cause of God?*SITI March 25, 1889, page 186.4*

And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite." *1 Chronicles 29:6-8.SITI March 25, 1889, page 186.5*

12. How was it that the people were enabled to give so willingly?*SITI March 25, 1889, page 186.6*

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy." *Verse 9.SITI March 25, 1889, page 186.7*

13. Is there danger of coming to poverty through generous giving to the cause of God?*SITI March 25, 1889, page 186.8*

“The desire of the righteous is only good; but the expectation of the wicked is wrath. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” *Proverbs 11:24, 25.SITI March 25, 1889, page 186.9*

14. What is God able to do?*SITI March 25, 1889, page 186.10*

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” “Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.”*SITI March 25, 1889, page 186.11*

15. How is this? *Psalms 24:1; 50:10-12; Haggai 2:8.SITI March 25, 1889, page 186.12*

16. Then when people make offerings to God, whose property do they give?*SITI March 25, 1889, page 186.13*

“But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.” *1 Chronicles 29:14-16.SITI March 25, 1889, page 186.14*

17. What was the result when the people gave with a willing heart?*SITI March 25, 1889, page 186.15*

“And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.” *Exodus 36:4, 5.SITI March 25, 1889, page 186.16*

18. But proclamation had to be made?*SITI March 25, 1889, page 186.17*

And Moses gave commandment, and they caused it to be

proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.” *Verses 6, 7.SITI March 25, 1889, page 186.18*

19. How many have known of such an instance in the history of the cause?*SITI March 25, 1889, page 186.19*

20. Is there in this record any lesson for us?*SITI March 25, 1889, page 186.20*

NOTE

After the covenant with Israel had been made and ratified, the Lord called Moses up into the mount, where he remained forty days and nights in the presence of Divinity. *Exodus 24:8, 12, 18*. It was during this time that God gave him the instructions concerning the sanctuary, which are recorded in *chapters 25 to 31*. The beginning of this instruction pertained to the sanctuary to be built, showing how particular God was in that which pertained to his worship; and he concluded his holy interview by giving the law, written on two tables of stone, yes, *graven* there by the finger of God. *Exodus 31:18; 32:15, 16*. The object of all worship, all services, all remedies, is to bring men into harmony with the holy law of God.*SITI March 25, 1889, page 186.21*

When Moses was absent, Aaron and Hur acted as his deputies, even as they were his chief assistants at the time of the battle with Amalek, recorded in *Exodus 17:8-15*. It was very fitting that these men should thus act. Aaron was of the tribe of Levi, in which was vested the priesthood. This tribe belonged to God. *Numbers 3:1-13*. Hur was probably the chief prince of the tribe of Judah. *Exodus 31:1*. An imminent and good man evidently, as the Lord chose from his descendants a skillful man to build the most sacred vessels. Judah was the tribe from which was to come the royal line and our Saviour. *Genesis 49:10*. Thus the supporters of Moses were the chief priest and the chief prince.*SITI March 25, 1889, page 186.22*

Of the offerings brought, there is some difference of opinion among

scholars in regard to the meaning of some of the original terms. The brass of the Bible was doubtless copper, which was abundant in Palestine, or an alloy of copper and tin, forming bronze. As these materials were brought from Egypt, the brass here mentioned was doubtless bronze, which was common in Egypt.*SITI March 25, 1889, page 186.23*

The blue, purple, and scarlet were materials which could be spun and woven into cloth (*Exodus 35:25*), the color being put for the material. This material was doubtless cotton or wool. See *Hebrews 9:19.SITI March 25, 1889, page 186.24*

Rams' skins dyed red are supposed by some to mean leather, colored and dressed like morocco. By others it is supposed to mean skins dress with the wool on, either of a red color, or dyed red. "Badgers' skins" does not have reference to the skins of those animals. The Bible Commentary, edited by Canon Cook, says: "The [original] word bears a new resemblance to the Arabic *tuchash*, which appears to be a general name given to the seals, dugongs. And Dolphins found in the Red Sea (Tristram), and according to some authorities, to the sharks and dog fish (Furst). The substance spoken of would thus appear to have been leather from the skins of marine animals, which was well adapted as a protection against the weather.... The skins of the dolphin and the dugong are cut into sandals by the Modern Arabs, and this may explain *Ezekiel 16:10*." "Shittim wood" was a kind of acacia, very hard and strong, and also light." The LXX. call it 'wood that will not rot.'" *Id.SITI March 25, 1889, page 186.25*

The gold and silver were largely in the shape of jewels (*Exodus 35:22*), which the Egyptians had given them on that memorable morning after the slaying of Egypt's first-born. Israel, in asking for these valuable things, only demanded their just wages. Consequently when they gave them to God to build a sanctuary for him, they gave that which had cost them years of toil and sufferings. It was a willing sacrifice on their part. They felt as did David when he refused the gift of Araunah's threshing-floor, "Neither will I offer burnt-offerings on the Lord my God of that which doth cost me nothing." 2 *Samuel 24:24*. It is willing-heartedness that God loves.*SITI March 25, 1889, page 186.26*

In fact, no other offering but that given with the whole heart is acceptable to God. First, he demands that the individual yield himself. "Son, give Me thine heart," is the request which God makes. Those who do this, realizing that they are not their own, but "are bought with a price," will not give grudgingly. They will only regret that they could not give more. They will first give themselves (*1 Corinthians 8:1-5*), and in giving themselves, they give all. What a contrast this is to the popular ways of raising means in vogue at the present time. What efforts are many times put forth to induce professed Christians and worldlings to give. What artifices are used to make them believe that they are getting in some way the worth of their money here, in fun or in suppers, in prizes won and bazaars, or in some other way. All these ways are contrary to the spirit of divine benevolence. The people gave and gave willingly of their very best. So God gave his only begotten Son. That which is bestowed grudgingly upon the cause of God is not a gift. The Lord does not need it, and it is of no advantage to the one who thus bestows it. *SITI March 25, 1889, page 186.27*

In his second epistle to the Corinthians, the apostle Paul makes the grace of Christ the grand spring of all Christian giving. Giving that is prompted by anything else is not Christian giving. As an incentive for them to give liberally, the apostle said: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through his poverty might be rich." *2 Corinthians 8:9*. The plan of salvation begins and ends with a gift. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *John 3:16*. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." *Titus 2:14*. And when the work of redemption shall have been completed, the saints will share a glorious immortality as the free gift of God, through Jesus Christ our Lord. This consideration should incite to prompt our cheerful giving. Indeed, it will lead to such giving on the part of every soul who feels the worth of the Saviour's love. Surely it is a slight thing to give the temporal riches which come from God in the first place, and belong to him, when he so freely gives to us eternal riches. "The riches of his grace" is an expression often used by the apostle Paul. But the grace of God is a gift, and consists wholly in giving; we are exhorted

to be “good stewards of the manifold grace of God.” *1 Peter 4:10*. The Spirit of willingness to give is a grace, and a manifestation of the grace of God. See *2 Corinthians 8:1-5*. This is further proof by the experience of the people in the time of Hezekiah. See *2 Chronicles 30* and *31*, comparing a special *chapter 30:18-20* and *31:4-11*. *SITI March 25, 1889, page 186.28*

The great lesson which God would teach men, and which man needs to learn, is that all belongs to God. And from him all came, to him all belongs. He created them by his mighty power; they were redeemed with the precious blood of Jesus. He who recognizes this, and truly yields himself to God through Christ, has learned a great lesson. All service for God will then be willing service; all our offerings will be willing offerings. Selfishness will be swallowed up in love. He will be happy, not because he thinks of self, but because he has forgotten self in his love for God and for souls for whom Christ died. He will not ask, How little can I do and be accepted? but, How can I render back to God the least of all his mercies? *SITI March 25, 1889, page 186.29*

“Back Page” The Signs of the Times, 15, 12.

E. J. Waggoner

Henry George, who has been making land-tax speeches for some time under the auspices of the London preachers, on the 17th inst. occupied the pulpit of Rev. Stepford Brooks, which had never been filled by an itinerant layman. *SITI March 25, 1889, page 186.30*

It is said that President Harrison will not be content with the eight new war vessels which will be let to contracts shortly after June 30, the expiration of the current fiscal year, but that he will advocate in his message to Congress the building of a strong, modern navy. *SITI March 25, 1889, page 186.31*

It seems that reports from the new gold fields of Lower California have been greatly exaggerated in the interests of land speculators. There is some gold in the new diggings, but the best claims are in the hands of Mexicans, and Mexican officials, it is said, charge exorbitant fees for entering claims for Americans. *SITI March 25,*

1889, page 186.32

According to the *China Mail* of February 9, various missionary societies of England are agitating among the ship owners and steamship companies of Great Britain for a better observance of Sunday, especially in foreign parts. A circular letter to this effect has been addressed to ship owners and directors of companies. *SITI March 25, 1889, page 186.33*

Some seem to think that because there are different versions and readings in the manuscripts of the Bible, the Bible is not worthy of credence. This is what a scholar, Moses Stuart, said in regard to this matter:-*SITI March 25, 1889, page 186.34*

“Not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken.” *SITI March 25, 1889, page 186.35*

The Jewish *Times and Observer* mentions the fact that a Hebrew paper is now regularly published in the capital city of our Southern neighbor, and says: “Who would believe twenty years ago, that in the year 1889 a Jewish paper would be published in the city of Mexico?” “Considering that Mexico has always been a Jew-hating country, a Jewish organ is quite a curiosity in that part of the world.” The paper is called *El Sabado Servato*. *SITI March 25, 1889, page 186.36*

The Astronomical Society of the Pacific was organized in San Francisco on the 7th ult. and has sent out a circular stating its object, and inviting proper persons to become members. Edward S. Hodden, of the Lick Observatory, is the president, and Chas. Barckhaite, of Chabot Observatory, Oakland, Secretary of the society. Article XII of its Constitution provides that the society may, by a vote of the majority of all its active and life members, become a branch of an American Astronomical Society, should one be formed. *SITI March 25, 1889, page 186.37*

Referring to the Lenten season, the *Christian at Work* says: “Only the flippant and thoughtless will assume to ridicule a solemn season whose observance commends itself to the devout feelings of by far the larger number of their fellow-Christians. Surely it is well to turn

aside for a while from the pomp and circumstance of the world, and in meditation and contemplation, and abstinence and self-denial, bring those things to the fore which the cares and attractions of the world have put for the time aside, if they have not been lost to sight.” *SITI March 25, 1889, page 186.38*

Certainly no one should ridicule anything but there are not a few who will continue to regard as a grave error the idea that people can live for the world 325 days of the year and then make it right by a little self-denial during the Lenten season. True Christianity demands devotion every day in the year, and it is only putting in few words that which is the plain teaching of the Scriptures to say that those who follow the pomp of the world excepting in Lent are not true followers of Him who said: “Let your loins be girded about, and your lights burning; and ye yourselves like unto men who wait for their Lord.” Those who will obey the divine injunction to “pray without ceasing” will need no Lenten season in which, “starving their sin,” as the *Christian at Work* puts it, they “will find spiritual refreshment,” and they who do not preserve a constant and living connection with the true Vine not depend upon securing it by means of abstinence and self-denial during Lent. *SITI March 25, 1889, page 186.39*

Rev. Justin D. Fulton, the anti-Romanist lecturer, got sadly tangled up in the color line in Richmond, Va., recently. In an address to the First African Church of that city he said: “Let the black man have money, and he can buy railroads in Georgia and other States where a negro is not allowed equal privileges with a white man, and then the former can say to the latter, ‘Now if you don’t behave yourself I will put you off my train.’” In concluding he announced that he would preach at the First Baptist Church (white) the following Sunday evening, but the next day the deacons of the church met and after reading the Doctor’s remarks, unanimously decided that the church would not be open to him. *SITI March 25, 1889, page 186.40*

If the report telegraphed from West Virginia is correct, and it has not been denied, an overzealous preacher in that State recently incited a mob to destroy eight houses occupied by a number of immoral persons, whose presence in the community was not thought to be desirable by the reverend gentleman. We know nothing about the

merits of the case, nor the enormity of the offense committed by the occupants of the wrecked buildings, but nothing short of the highest crimes and a most lamentable failure on the part of the courts to administer justice would at all justify such proceedings. It is, therefore, exceedingly gratifying to know that twenty-five of the men engaged in this high-handed affair have been held to await the action of the grand jury. Correct morals can be neither manufactured nor conserved by any such White Cap methods, and the man who insights mobs to deeds of violence, even though he be a preacher, is a disgrace to Christianity, and an enemy to good government, and ought to be made to feel the hand of the law which He has outraged.*SITI March 25, 1889, page 186.41*

It is even thus that the *Congregationalist* of March 7 raises its voice of lamentation over the closing hours of Congress:-*SITI March 25, 1889, page 186.42*

"The Sabbath desecration which marked the expiring hours of the Fiftieth Congress ought to sadden and shame the nation.... When will the people discover that only men who have a conscience, alike for themselves and for the nation, are fit to be intrusted with the public welfare? Let us be grateful that the incoming President declined to receive political visitors, and thus did what he could to observe the day."*SITI March 25, 1889, page 186.43*

It has the true National Reform ring. They want men who have not only conscience for themselves, but conscience for the nation. And it is just this kind of a conscience which will enact and enforce laws commanding all men to abide by what this official conscience may dictate. In its Sunday sitting Congress violated no law, human or divine. We suppose that this fact was recognized by even the extremely conscientious legislators who formed the Blair Sunday Bill. We do it them the charity to believe that they did not violate conscience; and we suppose that they were not convicted of sin or crime. Because they knew that "where no law is, there is no transgression."*SITI March 25, 1889, page 186.44*

"In Time of Peace Prepare for War" The Signs of the Times, 15, 12.

E. J. Waggoner

Those who invariably enjoy good health are not usually apprehensive of disease, even though an experienced physician can see conclusive evidence that it is lurking in their system. They generally refuse to be warned. That country which for a long term of years has enjoyed uninterrupted peace, will hardly believe that war can come, when there is every indication of its near approach. Such an one is generally taken unawares, even as was the city of Laish anciently. *Judges 18:7*. It is equally true that when the people of the nation have enjoyed equality of rights, civil and religious, for many years, they take it for granted that thus it will ever remain, and rest securely even when danger is at their very door. *SITI March 25, 1889, page 186.45*

This is emphatically true of the United States. Their independence was founded on the broad platform of "equal and exact justice to all men, of whatever State or persuasion, religious or political." With but few exceptions through unconstitutional State laws, none have suffered for conscience' sake. It has been the best civil government the world is ever seen. *SITI March 25, 1889, page 186.46*

But a change has come. For years religious politicians have been plotting to effect what will virtually be a union of Church and State. The National Reform Party for the last quarter of a century has had this for its avowed object. Many thousands of others, while disavowing this, are really advocating those principles which will lead to religion by law. Some no doubt are actuated by good and patriotic motives. They cannot believe that they are repeating the history of Rome. They look at that power when fully developed in all its bloodthirstiness, and contrast that with their ideal Government, and say that surely these cannot be alike. Just so those thought who laid the foundation of the Papacy. Many then worked for the ideal Government through motives of patriotism or for the glory of God, but the result was the Papacy and the Dark Ages. The Real was not the Ideal. Wrong principles and premises will never lead to right conclusions. Upon these things the people need instruction; and we do not know of any work which has yet appeared which gives so much instruction in so small space in regard to the evils of Church and State as does a finely executed pamphlet now before us, entitled, "Civil Government and Religion," by Alonzo T. Jones. The chapter headings will give the reader something of an idea of

the work: "What Is Due to God and What to Cæsar?" "The Powers That Christianity Be;" "Christianity and the Roman Empire;" "The Religious Arrack upon the United States Constitution, and Those Who Are Making It;" "Religious Legislation;" "The Sunday-law Movement in the Fourth Century, and Its Parallel in the Nineteenth;" "The Workings of a Sunday Law;" and four Appendices.*SITI March 25, 1889, page 186.47*

Right and wrong principles are followed to their legitimate results; the principle of true gospel liberty is developed; for what Governments are ordained is clearly shown; and these, together with the cogent arguments, backed by historical facts, constitute the work a small armory, which should be possessed by every liberty-loving citizen. The battle of religious liberty is to be fought in America. Now, in the time of peace, let every lover of equal rights and exact justice prepare for war by becoming conversant with right principles. They cannot do better in the beginning of these preparations than to purchase a copy of "Civil Government and Religion." The work fitly closes with the Declaration of Independence, and the United States Constitution and the Amendments thereto. The work contains 175 large pages, price 25 cents. Address *The American Sentinel*, Oakland, Cal., or Pacific Press, 43 Bond Street, New York.*SITI March 25, 1889, page 186.48*

April 1, 1889

“Front Page” *The Signs of the Times*, 15, 13.

E. J. Waggoner

The German Government has issued a white book disavowing the acts of Consul Knappe in Samoa. Bismarck declares that Knappe had no authority either to declare war or martial law. *SITI April 1, 1889, page 186.49*

Complaint having been made to the Pope by an agent of the French Government of the support given to General Boulanger, Leo is reported to have said that it would be impossible for him to interfere in the matter. *SITI April 1, 1889, page 186.50*

It has been stated that England's drink bill is diminishing, but the facts are that it footed up \$623,615,605 last year against \$621,736,845 in 1887. The amount *per capita* declined, however, sixty cents, namely, from \$16.80 to \$16.20. *SITI April 1, 1889, page 186.51*

The Shanghai correspondent of the London *Standard* says that the number of deaths caused by the famine in Shan Tun is appalling. Many of the inhabitants are committing suicide through despondency, there being still three months to wait for the harvest. *SITI April 1, 1889, page 186.52*

D. L. Moody has given notice that he will begin on the 4th inst., in Chicago a convention of Christian workers, similar to that held in the summer at Northfield. These meetings will continue from thirty to sixty days, and “instruction will be given by well-known leaders of Christian thought and action.” *SITI April 1, 1889, page 186.53*

“This seems to be rather a Presbyterian Administration,” remarks a Washington correspondent of a prominent New York paper, and so it seems, for it is stated that the President and all of his Cabinet except Rusk and Proctor are Presbyterians. Mr. Proctor and Vice-President Morton are Episcopalians, and Mr. Rusk, it is understood, makes no profession whatever. *SITI April 1, 1889, page 186.54*

Dr. Riordan, Catholic Archbishop of San Francisco, says that the people of the United States are drifting "into deism. The religious bodies outside the Catholic Church are suffering greater losses than we have to bear. On the whole, we are holding our own. It is, I think, beginning to be generally recognized that the time is coming when we shall simply have two forms of belief face to face-deism and Catholicism." *SITI April 1, 1889, page 186.55*

Well, if that is our fate, the former is as good as the latter, one is unchristian, the other *anti* christian. We prefer, however, the truth of God and the religion of Christ. Its allurements may be few, but they will triumph over all opposition. *SITI April 1, 1889, page 186.56*

According to *Public Opinion* there are 1,218 Young Men's Christian Associations in America, 622 in England, Ireland, and Scotland, 1,392 in Germany, Holland, and Switzerland, 200 in Japan, and 553 in 18 other countries. "It is an interesting fact," says that journal, "that there is an organization at Nazareth, where Christ lived for thirteen years, and at Jerusalem, where he was crucified." *SITI April 1, 1889, page 186.57*

Some of the most earnest supporters of the bill which recently passed the Missouri Legislature, declaring that only the English language shall be taught in the public schools of that State, were Germans. One of these is reported as saying that there is no more reason why German should be taught in the public schools than that the State should furnish instruction in Hungarian, Chaldaic, or Chinese. *SITI April 1, 1889, page 186.58*

It is announced from New York that the Evangelist Yatman, who has recently returned to that city from a trip to the West, is now busy with a scheme which he is pleased to call a college on wheels. He proposes to obtain a number of Pullman cars and arrange sections in them for men who are to receive students in the work of evangelization. He intends to take the cars and men over the entire world, preaching the gospel wherever they go. The experiment will first be tried with fifty students. Mr. Yatman says he already has fully 1,000 applications. *SITI April 1, 1889, page 186.59*

The controversy between Canadian Catholics and Protestants over the award to the former of \$400,000 in lieu of estates confiscated by

George III. grows more bitter. The *Toronto Globe* has published what purports to be the oath taken by all Jesuits, in which they swear allegiance to the Pope and renounce all allegiance to any “heretical king, prince, or sect named Protestant.” For the publication of this oath the *Globe* has been sued for libel, and thus there is a prospect that the vexed question of the Jesuit’s oath will be judicially settled, though it is too much to hope that Jesuits will tell the truth in regard to the matter, even under oath. Their mental reservation tenet will excuse them for any amount of perjury for the good of the church.*SITI April 1, 1889, page 186.60*

The following from the *Guatemalan Star* of January 5 presents the true type of the Catholic pago-papal Sunday, as that day has been observed much of the time for the last thirteen hundred years:-*SITI April 1, 1889, page 186.61*

“The bull-fight of last Sunday was more than usually exciting. One man had an arm broken, and two horses were killed by being gored in the breast by the enraged and desperate toro.”*SITI April 1, 1889, page 186.62*

The same paper speaks of a theater and an election held that day. What a comedy it shows to be the so-called increasing religious and enlightened civilization of these days. Not that the degrading bull-fight is any more brutalizing on Sunday than any other day, but it shows that the people have not conscience enough to keep an institution which they hold as sacred. A civil law to compel Sunday observance would not help the sin any. Their hearts would be in the bull-fight just the same. And this, after all, is in harmony with the true spirit of the origin of Sunday sacredness.*SITI April 1, 1889, page 186.63*

“Faith and Humility” The Signs of the Times, 15, 13.

E. J. Waggoner

The words, “The just shall live by faith,” which were commented upon last week, in the article, “Living by Faith,” suggested a few other thoughts that could not, for lack of space, be given in that article. The apostle quoted only the last half of the verse, as it was

all that specially applied to the subject he was considering, but we may well note the whole. It is this: "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." *Habakkuk 2:4. SITI April 1, 1889, page 186.64*

This text connects faith and humility in the closest relation. Faith exists only in connection with lowliness of mind. This is shown by those texts which teach that only the humble can please God. *Proverbs 11:2* says that "when pride cometh, then cometh shame; but with the lowly is wisdom." The prophet says too: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit," and that "trembleth at my word." *Isaiah 57:15; 66:2*. It is through the prayer of faith that we receive grace to help in time of need; and Peter says that "God resisteth the proud, and giveth grace unto the humble." *1 Peter 5:5*. So both faith and humility are requisite, and faith cannot exist without humility, as we shall see. *SITI April 1, 1889, page 186.65*

Faith is dependence upon another. If we have faith in Christ, we depend upon him. The man who is full of self-confidence will not depend upon another. No man will use crutches until he finds that his unaided limbs will not support his body; so no man will depend upon Christ for salvation until he finds that he cannot be saved by his own works. But to find out that one's own righteousnesses are but as filthy rags; to be fully sensible that one is wretched, and miserable, and poor, and blind, and naked, must produce humility; or, rather, to be sensible of such a condition is itself humility. But one must realize and acknowledge himself to be in this condition before he will accept Christ, who alone can give him health, food, raiment, and true riches. The man who feels that he is starving will gladly accept food when it is offered; so the sinner who comes to himself, and realizes that his only food is husks, will eagerly take the bread of life. He who thinks that his filthy rags are a prince's garment, will not accept anything better; but he who sees his condition just as it is will gladly accept the robe of Christ's righteousness. But in Christ are hid all the riches of wisdom and knowledge (*Colossians 2:3*), and the lowly of heart will accept him, and so it is that "with the lowly is wisdom." *SITI April 1, 1889, page 186.66*

“Behold his soul which is lifted up, is not upright in him;” that is, the soul of the proud is not just; “but the just shall live by his faith.” Therefore the just man is not lifted up. Walking humbly with God is what is required of men, which shows that without humility one cannot walk with God. This is shown, also, by the invitation of Christ: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” *Matthew 11:29-30*. A yoke of humility and meekness cannot be easy to the neck of pride. From this we can understand how it is that everyone that is proud in heart is an abomination to the Lord. The reason is that everyone that is proud in heart is corrupt in heart; for, says the Scripture, “Only by pride cometh contention.” *Proverbs 13:10*. For one to lift himself up in pride is to set himself against God. It was this that caused the fall of Satan in Heaven. Says the Lord through his prophet: “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” *Ezekiel 28:17*. He became so puffed up with a sense of his own importance that he could not receive commands from the Lord, and as the result he was cast as profane out of the mountain of God. If that was the effect upon one of the highest angels in Heaven, how heinous pride must be in one who is poor and vile. *SITI April 1, 1889, page 186.67*

“The just shall live by faith.” That means that a man can live a just life only by retaining that humble simplicity that will lead him to distrust himself and to trust God. If when he has run well for a season, by the grace of God, he begins to think that the strength which has enabled him to gain victories resides within himself, then he will fall; for says the Scripture, “A man’s pride shall bring him low; but honor shall uphold the humble in spirit.” *Proverbs 29:23*. So it is that “pride goeth before destruction, and an haughty spirit before a fall.” *Proverbs 16:18*. When a man is high up, he is apt to become dizzy-headed; and when he is in that condition, and has no strength at all, then he must surely fall. But there is no such danger to the humble-minded man, for, as Bunyan aptly puts it-*SITI April 1, 1889, page 186.68*

“He that is down needs fear no fall.” *SITI April 1, 1889, page 186.69*

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” *1 Peter 5:6*. Humility leads to exaltation, that is, if the individual humbles himself, the faith which he exercises as the result of humility, makes him one with Christ, and in Christ he is lifted up to sit in heavenly places. This exaltation is nothing less than being owned as a son of God; but the world will not recognize it, because it knew him not. “That which is highly esteemed among men is abomination with God;” consequently that which is most esteemed by God is regarded as of little value among men. Therefore whoever would follow the Lord, must make up his mind to be of little repute. If all men speak well of him, and applaud him, he may know that his way is not pleasing to God. May the Lord help us to see ourselves, not as others see us, but as he sees us; and then may we accept his grace and righteousness, so that he may see us as he wishes to see us. *W.SITI April 1, 1889, page 186.70*

“The Divinity of Christ. (Continued.)” *The Signs of the Times*, 15, 13.

E. J. Waggoner

Perhaps as strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in *Matthew 19:17*, for it is Christ’s own claim that he was God. It is even more emphatic than *John 14:9*. A young man, a ruler, came to Christ and said: “Good Master, what good thing shall I do, that I may have eternal life?” and Jesus replied:-*SITI April 1, 1889, page 186.71*

“Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.”*SITI April 1, 1889, page 186.72*

What did Christ mean by his counter question? Did he mean to reprove the young man for calling him good? Did he mean to disclaim that epithet? Not by any means, for he was absolutely good; he was goodness personified. He could say with all confidence, to the wicked Jews who were constantly on his track, trying to find something to bring against him, “Which of you convinceth me of sin?” Peter says of him that he “did no sin, neither

was guile found in his mouth." *1 Peter 2:22*. But stronger still is the statement of the writer to the Hebrews, that he is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." *Hebrews 7:26*. There can be no question but that he was good. *SITI April 1, 1889, page 186.73*

Then what did he mean by saying, "Why callest thou me good? there is none good but one, that is God"? He meant to impress upon the young man's mind the fact that the one whom he was addressing as Master was not a mere man, as one of the rabbis, but that he was God. He claimed for himself absolute goodness, and since there is none good but God, he thereby identified himself with God. And with this we may connect the statement of the apostle Paul, that "in him dwelleth all the fullness of the Godhead bodily." *Colossians 2:9. SITI April 1, 1889, page 186.74*

There being this perfect likeness between the Father and the Son—this oneness—it would naturally follow that in very many instances in the Bible it is impossible to tell which one is specially referred to, and in many cases when the word God is used reference is doubtless had to both. But two or three passages which undoubtedly refer to Christ, and which give to him all the power and glory of the Godhead, must be quoted. The first is *Psalms 50:1-6*:-*SITI April 1, 1889, page 186.75*

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." *Psalms 50:1-6. SITI April 1, 1889, page 186.76*

Reference may be made to this text in another connection; it is sufficient here to read it and call attention to it as describing the second coming of Christ. Another text somewhat similar is *Habakkuk 3:3-6*. "God came from Teman, and the Holy One from

mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams coming out of his side [margin]; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting.”*SITI April 1, 1889, page 186.77*

Here we have unmistakable reference to the coming of the Lord. His power and Godhead could hardly be more sublimely presented. Note the words, “He had bright beams coming out of his side; and there was the hiding of his power.” It was from the side of Christ that the mingled blood and water flowed, which showed that his heart had been broken for sinners. The wounds of Jesus are the pledge of his love to sinners. From his side flowed the blood which “cleanseth us from all sin.” But if that blood is despised, those wounds become as powerful for wrath as for salvation. By his great sacrifice he showed his infinite power to redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear and anguish of sinners is indicated by the words: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.”
Revelation 1:7.SITI April 1, 1889, page 186.78

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says:-*SITI April 1, 1889, page 186.79*

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.”
Isaiah 6:1-5.SITI April 1, 1889, page 186.80

We should not know to whom this refers, if our Saviour himself had not, in *John 12:40, 41*, quoted Isaiah's words in the tenth verse of this chapter, and applied them to himself. From these texts we have proof not only that the inspired writers call Jesus the divine Son of God, but that Jesus himself claimed to be God. *W.SITI April 1, 1889, page 186.81*

"From Faith to Faith. *Romans 1:17*" The Signs of the Times, 15, 13.

E. J. Waggoner

Romans 1:17.

"For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."*SITI April 1, 1889, page 186.82*

This expression has been the subject of much learned discussion by theologians, and very few of them are agreed as to its meaning. The fact that learned men are disagreed in regard to it, need not frighten us from it with the thought that it cannot be understood, for we read that things hidden from the wise and prudent are revealed unto babes. If we are but simple enough to accept the obvious Scripture meaning, as explained by the Scriptures, we need not be in darkness.*SITI April 1, 1889, page 186.83*

One of the greatest causes of the failure of many people to understand the book of Romans, and indeed any other portion of Scripture, is a failure to hold to first principles and Bible definitions. Men attempt to define some terms according to their theological training, and find it hard work to make them fit. Then if they at one time accept the Bible definition of a term, they do not adhere to it, but give it some other meaning the next time they meet with it. This can lead to nothing else but confusion.*SITI April 1, 1889, page 186.84*

The cause of the difficulty in understanding this text, is a failure to cling to the Bible definition of the term, "the righteousness of God." We have already seen that it is an expression indicating God's character, and that his character is set forth in the ten

commandments. They sum up the whole duty of man, which is to be like God. The law, having been transgressed, cannot, as a matter of course, be perfectly represented in any person's life, and so the gospel was devised, that man might in Christ find the perfect righteousness of the law. The gospel is the power of God unto salvation to everyone that believeth, because it makes manifest the righteousness of God. Not only is the law-the righteousness of God-preached, and its majesty upheld, by the gospel, but by the gospel the fruits of righteousness are made to appear in the life of the believer.*SITI April 1, 1889, page 186.85*

Some would make "righteousness of God" in this text synonymous with "justification." That is all right, if they do not limit the application of the text to the moment of justification from past transgression. It is the application of the law in Christ to the life of the transgressor that justifies him. Through the redemption which is in Christ Jesus, God by his grace counts the past life of the sinner who believes as though it had been in every respect, in accord with his law. This is justification. It is the revelation, or manifestation, through the gospel, of the righteousness of God. But the text says that this is revealed "from faith to faith;" and this can mean nothing else but a progressive work of righteousness. The verse teaches that the righteousness of God is revealed from one degree of faith to a higher degree of faith, and consequently that righteousness must ever be on the increase. This is shown by the quotation which the apostle makes to prove his statement. It must be that the righteousness of God is revealed from faith to faith, he argues, because it is written, "The just shall live by faith." The force of this is found in the fact that the Christian life, which is the result of faith, is progressive. The Christian life is a continual growth. Peter says: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."² *Peter 3:17, 18*. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." *Psalms 1:3*. This means continual growth.*SITI April 1, 1889, page 186.86*

We read of the path of the just, that it "shall be as the shining light,

that shineth more and more unto the perfect day.” *Proverbs 4:18*. But “the just shall live by faith;” therefore it must be that their faith increases. *SITI April 1, 1889, page 186.87*

Again, Paul says to the Corinthians: “Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.” 2 *Corinthians 9:10*. *SITI April 1, 1889, page 186.88*

To the Thessalonians he wrote: “And the Lord make you to increase and abound in love one toward another, and toward all men.” 1 *Thessalonians 3:12*. And again he said: “But we beseech you, brethren, that ye increase more and more.” 1 *Thessalonians 4:16*. But faith works by love; that is, love is the outgrowth of true faith; therefore increasing love must be the result of increasing faith. *SITI April 1, 1889, page 186.89*

To the Hebrews, the apostle wrote: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.” *Hebrews 6:1*. And in the epistle to the Philippians Paul said: “Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” *Philippians 3:12-14*. Here is set forth a continual reaching out for some higher attainment. The calling of God in Christ Jesus, is a calling to holy or righteous living, for we read: “But like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.” 1 *Peter 1:15, 16*, Revised Version. *SITI April 1, 1889, page 186.90*

This righteousness to which we are called, and for higher attainments in which we must constantly press, is obtained only by faith, as Paul expresses his desire to be found in Christ, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith. *Philippians 3:9*. Therefore, since righteousness comes only by faith, and it must increase, it follows that faith must also increase. So it was not a

vain prayer which the disciples uttered, when they said, “Lord, increase our faith.” *Luke 17:5.SITI April 1, 1889, page 186.91*

That faith is susceptible of growth, is plainly declared by the Scriptures. Paul had hope that when the faith of the Corinthian brethren was increased, he should be helped by them to preach the gospel in the regions beyond them. *2 Corinthians 10:15, 16.* To the Thessalonians he wrote that he prayed exceedingly night and day, that he might see them, and might perfect that which was lacking in their faith. *1 Thessalonians 3:10.* And still later he wrote: “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.” *2 Thessalonians 1:3.SITI April 1, 1889, page 186.92*

This last text contains the whole of the argument that we have made. Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. It is the manifestation of the righteousness of God, and is a result of true faith, for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of Christ, “the righteousness which is of God by faith.” Such being the teaching of Scripture, there is no reason why we should not understand *Romans 1:17* just as it reads: The righteousness of God is revealed, or manifested, from faith to faith.*SITI April 1, 1889, page 186.93*

One or two notable instances recorded in Scripture will illustrate this. The apostle records that “by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.” *Hebrews 11:31.* This case has been a cause of stumbling to some who have not given careful thought to it. It is well known that Rahab lied to the men sent by the king of Jericho to seize the spies (see *Joshua 2:2-6*), and they imagine that in saving her God placed a premium on lying, and that it is right sometimes to lie. Neither is true. Rahab was saved, not because of her lie, but because of her faith. She, in common with all the people of Jericho, had heard how the Lord dried up the waters of the Red Sea, and how he had led the Israelites; but she alone, of all the inhabitants of Jericho, believed that the hand of the Lord was in the matter, and

that he had given the land of Canaan to the Israelites. She had simple faith, but was totally ignorant of God's law. In the code of heathen morality, lying was accounted a virtue, and she knew nothing better. But her faith made it possible for her to be saved, and brought her into a place where she could learn righteousness. As a natural consequence her faith in God would increase when she learned more of him. In her case we have a clear instance of the revelation of the righteousness of God from faith to faith.*SITI April 1, 1889, page 186.94*

The same thing is true of Cornelius. He feared God with all his house, and gave much alms, and "prayed to God always." As a consequence, an angel was sent to him, directing him to send for Peter, who should tell him what he ought to do.*SITI April 1, 1889, page 186.95*

The sum of the whole thing is that it is faith that brings God near to us. If we first believe that he is, he will reveal himself to us more fully. If we rejoice in that light and walk in it, our faith will be increased, and that will bring more light. As with Rahab, so with all. God does not grant us a blessing because we are righteous, but in order that we may become righteous. When our faith brings us to Christ, it is that we may learn of him. To our faith we add virtue and knowledge. But as faith comes by hearing, and hearing by the word of God, it follows that the more we really know—accept—of the word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God. W.*SITI April 1, 1889, page 186.96*

"Questions Answered" The Signs of the Times, 15, 13.

E. J. Waggoner

"Will the reading of *Matthew 19:28*, in the original, allow the interpretation like this, that those who follow Christ in the work of regeneration of the heart, will sit upon thrones?"*SITI April 1, 1889, page 186.97*

No, neither in the original, nor anywhere else. No person can follow

Christ in the regeneration of the heart, because Christ was never regenerated. He “did no sin, neither was guile found in his mouth.” We can’t imagine what idea one could have of Christ to imagine such a reading of the text. The meaning is obvious, namely, that they who followed Christ will in the regeneration sit on twelve thrones. When is the regeneration? “When the Son of man shall sit on the throne of his glory.” Why is that time called a regeneration? Simply because it is such. “He that sat upon the throne said, Behold I make all things new.” *Revelation 21:5*. Just as the creation of the heavens and the earth is called their generation (*Genesis 2:4*), and is described in the book of Genesis, which takes its name from that which it records, so the making all things new is called the *regeneration*, *palingenesis*, another genesis, the first part of the word, *palin*, meaning “again.” *SITI April 1, 1889, page 186.98*

The text has no reference to the regeneration of individuals. That is a work that must be done here. The man who is not born again cannot enter into the kingdom of Heaven. *SITI April 1, 1889, page 186.99*

“In 1 *Timothy 1:15, 16* does Paul mean to say that he obtained mercy because he was chief of sinners, that thereafter those who were great sinners might be encouraged to hope in God?” *SITI April 1, 1889, page 186.100*

In *verse 16* he says that he obtained mercy, that in him “Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.” Of course the fact that Paul had been “a blasphemer, and a persecutor, and injurious,” would give the greater hope to those who should after believe on Christ. The fact which Paul states in *verse 16*, as the reason why he obtained mercy, is the same that he gives as the reason why any are saved: “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” *Ephesians 2:4-7*. All who are saved will be “to the praise of the glory of his grace, wherein he hath made us

accepted in the beloved.” *Ephesians 1:6*. *SITI April 1, 1889, page 186.101*

“Please explain how it may be ascertained that the Pentecost was fifty days after the departure from Egypt. Can you give us Bible authority that will show that the Pentecost was given as a memorial of the giving of the law, fifty days after the departure from Egypt?” *SITI April 1, 1889, page 186.102*

The Pentecost was fifty days after the Passover, and the Passover was the memorial of the departure from Egypt; but Pentecost was not celebrated fifty days after the departure from Egypt, nor for forty years after, for it was not to be celebrated until the Israelites reached the land of Canaan, and reaped a harvest. *Leviticus 23:10-21*. There is no Bible authority to show that it commemorated the giving of the law. The idea that it did is borrowed from a Jewish tradition, but the tradition cannot be traced back earlier than the time of Christ. So far as we can learn from the Bible, Pentecost was simply a feast of thanksgiving for the harvest. There is no evidence that it had any reference whatever to the giving of the law. The presumption is against there being any connection between the two events, for if there were, the Scriptures would certainly say something about it. For that matter, it is a disputed question whether or not the giving of the law was just fifty days after the departure from Egypt. Expositors differ, and as it is not a vital point, it is not worth while to spend much time discussing it. W. *SITI April 1, 1889, page 200.1*

“A Manifestation of Love” The Signs of the Times, 15, 13.

E. J. Waggoner

Love for a people is not always manifested in yielding compliance to their wishes. This is shown in the conduct of Moses and Aaron. Aaron’s love for the people—if it could be called love—led him to yield to them without reproofing them; but, when he was reproofed, he endeavored to excuse himself by censuring the people, although his own sin was so great that if it had not been for the intercession of Moses, he would have been destroyed. *Deuteronomy 9:20*. But Moses, “meek above all men,” sternly reproofs the people, “Ye

have sinned a great sin.” But is this because of his anger?-No; but his love. He continues, “And now I will go up unto the Lord; peradventure I shall make an atonement for your sin.” *Exodus 32:30. SITI April 1, 1889, page 200.2*

And then the “man of God” goes up to meet with the Lord, to plead with him for poor, rebellious, foolish Israel. He is persistent; for forty days and nights he pleads with God. He says: “I did neither eat bread, nor drink water, because of all your sins which ye sinned.” *Deuteronomy 9:18*. The desire of his soul swallowed up all else. He pleads God’s mercy and goodness, his love and promises. The Spirit of his great Antitype breathes through the prayer; he will give his very life for the people. *Exodus 32:32*. His prayer is heard. Aaron was moved by motives wholly selfish; Moses by motives wholly unselfish. Aaron’s seeming kindness was destruction to the people. Moses’ reproof was their salvation. “Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it.” *Psalms 141:5*; Revised Version. *SITI April 1, 1889, page 200.3*

“Back Page” The Signs of the Times, 15, 13.

E. J. Waggoner

We sincerely hope that our readers will not pass by or read carelessly the article of Sister White on the first page. There is instruction in it which will prove a help to all if they will apply it. May it help some to realize the responsibility. *SITI April 1, 1889, page 201.1*

Brother La Rue writes from Hongkong, China, that the Lord is opening up the way for the work there in a wonderful manner. He says: “God has a care over us and our work; and we know that all is well. We are of good courage, and are doing what we can to spread the truth.” He also speaks of the great activity of the friends of the Sunday and of their efforts to secure a Sunday law for Hongkong harbor. It is certainly not without significance that in almost every quarter of the globe the question of a better observance of the Sunday is being agitated. *SITI April 1, 1889, page 201.2*

The *Golden Gate* expresses the belief that “it is in the power of Spiritualists to make their mediums honest.” “This they can surely do,” says the paper, “if they will encourage none others.” But what, we would ask, would be gained if mediums were made honest? It is generally, if not universally, acknowledged by Spiritualists that the spirits themselves are not honest, that they impersonate each other and practice all sorts of deception; what then is to be gained by having honest mediums of communication between them and those who stand ready to be deceived by them?*SITI April 1, 1889, page 201.3*

The *Christian Register* (Unitarian) says:-*SITI April 1, 1889, page 201.4*

“It is pretty hard to find a fairly consistent Sabbatarian. Consciously or unconsciously, our more strait-laced brethren yield their logic or their practice under the influence of the spirit of the age.”*SITI April 1, 1889, page 201.5*

No wonder it is hard for the *Register* to find a “consistent Sabbatarian,” for the very next sentence in the editorial note from which we quote, reveals the fact that it looks only among Sunday keepers, and, as applied to such, the term “Sabbatarian” is a misnomer. If the editor of the *Register* really wants to find a consistent Sabbatarian, we can tell him where he can find a goodly number of them, but it will not be in the ranks of those who observe Sunday. “The seventh day is the Sabbath of the Lord,” and, though the name has been stolen, and is many applied by many to the first day, the appellation “Sabbatarian” belongs, according to the lexicographers, only to those who observe the day specified in the fourth commandment.*SITI April 1, 1889, page 201.6*

The following item from a late Honolulu paper will be of interest to the readers of the SIGNS:-*SITI April 1, 1889, page 201.7*

“The bark *Kabatana* will sail for Hongkong to-morrow in command of Captain Duncan. She will call at Johnson’s, Wake’s, Week’s, and Kalo Deparages Islands in search of the schooner *Phoebe Chapman*, Captain Lovell, which left here July 31st for Tahiti and the other islands, has not since been heard of. It is thought by some experienced navigators that the schooner got out of her course and

was caught on one of these islands that are grouped about 15 degrees N. and 176 degrees W. The missing vessel belongs to the Seventh-day Adventists, and had on board, besides Mr. Cudney, a missionary of that denomination, several passengers for different points in the Pacific. Her whole voyage, including a trip to San Francisco, was calculated to take six months. She is about seven months out now and two or three reports of her having been at Tahiti have turned out to be without foundation. It will be remembered that the schooner *General Segal* was given up as lost with all hands for about a year, when her fate was discovered and her company rescued by the schooner *Mana* from a lonely island on which they had been cast away." *SITI April 1, 1889, page 201.8*

We hope to be able ere long to chronicle the news of the rescue of Brother Cudney and those with whom he sailed, even should their vessel prove to have been lost. *SITI April 1, 1889, page 201.9*

It is stated that the President is quite a strict observer of Sunday, and that it is very quiet at the White House upon that day. Not a stroke of work is done in the executive offices, and the family rooms are as quiet as the Harrison home at Indianapolis used to be on a Sunday. Few people call, and not one of these on anything approaching business or politics. So strict is the observance that the President's mail is not opened upon that day. *SITI April 1, 1889, page 201.10*

This is, however, nothing more than is to be expected. Mr. Harrison is a ruling elder in the Presbyterian Church, and has, of course, been accustomed to strict Sunday observance. We fancy, however, that, though a great man, he would, were he inquired of on the subject, be compelled to give a very small reason for regarding the first day of the week as sacred. All, high and low, rich and poor, fail to find in the Scriptures any authority for Sunday keeping. However, so far as men are concerned, the President has a perfect right to keep that day as strictly as he desires. *SITI April 1, 1889, page 201.11*

April 8, 1889

“Front Page” *The Signs of the Times*, 15, 14.

E. J. Waggoner

The *California Prohibitionist* is authority for the statement that Berryvale, in this State, has a population of 75, and 15 saloons.*SITI April 8, 1889, page 201.12*

More than 30,000 children of school age in the city of Chicago are said to be addicted to the use of strong drink. “What will the harvest be?”*SITI April 8, 1889, page 201.13*

A bill recently before the Wisconsin Legislature to prohibit the teaching of German in the public schools of that State was called up and defeated two days before the time set for its consideration.*SITI April 8, 1889, page 201.14*

“Tobacco,” says the *Prohibitionist*, “is the next enemy the reformers of our country must engage. It has now come to be so that a person cannot walk along the streets without having offensive smoke puffed into the face it nearly every step.”*SITI April 8, 1889, page 201.15*

Not long since a Western church in need of a pastor, telegraphed to a Boston commercial agency to look up the record and capacities of a pastor in that vicinity. The result of the inquiry and of the information given to the pastorless church has not been announced.*SITI April 8, 1889, page 201.16*

The Pope, according to the desire of the Canadian Episcopacy has issued a brief in which he has decided the amount of the restitution to the Jesuits by the Canadian Government as follows; \$160,000 to Jesuits, \$100,000 to Catholic Bishops, and \$140,000 to a Montreal university. Like obedient vassals, the Canadians have voted the sums claimed.*SITI April 8, 1889, page 201.17*

The nation of Switzerland looking to the fortifications of St. Gothard, is significant, inasmuch as it shows a settled believe on the part of that Government that war between France and Germany is only a

question of a short time. Of course the object of the proposed fortification is to prevent the Germans from marching through Swiss territory in the event of a war with France.*SITI April 8, 1889, page 201.18*

A year or so ago the labor unions of New York succeeded in getting a law enacted in that State forbidding the employment of convict labor. The reason is that the prisons have become a heavy burden to the taxpayers, and not only so, but they are beginning to turn out insane paupers. In one of the prisons two young men have gone insane and been sent to the hospital, and others are sure to follow.*SITI April 8, 1889, page 201.19*

The *Congregationalist* tells of a recent revival in Boston for which tickets were issued bearing the words: "Not good for any church-member unless accompanied by one who is not." Our contemporary suggests that if such a barrier were interposed at the doors of every church, the assembly rooms of the saints would present a rather vacant appearance.*SITI April 8, 1889, page 201.20*

It is announced at the University of Southern California has concluded a contract with Alvan G. Clark, who made the Lick 36-inch telescope lens, for a 40-inch lens for the telescope, with which it is proposed to equip the observatory endowed by F. F. Spence, the Los Angeles banker. The observatory will probably be located on Wilson's Peak, a lofty height in Los Angeles County, near Pasadena.*SITI April 8, 1889, page 201.21*

It is stated that Rev. Henry M. Scudder, missionary to Japan, is disturbed because of the opposition which has recently sprung up in this country to the union of the Congregational and Presbyterian churches in the Mikado's empire. In a long letter to the *Evangelist* he explains the situation, remarking that the union movement is purely Japanese, and that almost all the missionaries sympathize with it.*SITI April 8, 1889, page 201.22*

It is thought that the influence of the Catholic Church in Pennsylvania will for the most part be against the adoption of the proposed prohibitory amendment. Archbishop Ryan is said to favor high license rather than prohibition. Those Catholics who have taken the pledge may support the amendment, but as the liquor

business of the State is largely in the hands of Catholics the majority of that communion will probably oppose prohibition.*SITI April 8, 1889, page 201.23*

A correspondent of the *Congregationalist* says that he has directly learned from the very best authority that a distillery firm within three miles of the Massachusetts State House, has a contract to furnish 3,000 gallons of rum daily to the African trade, for the next seven years. This would be equivalent to almost one million gallons annually. If Massachusetts were to adopt a constitutional prohibition, that distillery might find it rather difficult to fulfill its contract.*SITI April 8, 1889, page 201.24*

A United Presbyterian writes to the *Christian at Work* from Colorado protesting against the statement that the action of the Presbytery of Detroit, of the United Presbyterian Church, uniting with the Presbytery of the Presbyterian Church, was made probable, indeed, almost inevitable, from the repealing by the United Presbyterian General Assembly of the prohibition against the use of the organ. He says, "While the General Assembly has repealed the rule against the use of organs, yet that by no means takes away all the differences between this church and the Presbyterian. This was the least of the differences. The principal issues now separating the two churches are the use of a scriptural psalmody, the opposition to sacred oath-bound societies, and restricted communion, in opposition to what is known as open communion."*SITI April 8, 1889, page 201.25*

"Holding the Truth in Unrighteousness" The Signs of the Times, 15, 14.

E. J. Waggoner

Romans 1:18.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."*SITI April 8, 1889, page 201.26*

God is love; yet "he reserveth wrath for his enemies." The gospel of Jesus Christ is a gospel of peace and love; but all who reject it will

be “punished with everlasting destruction.” *2 Thessalonians 1:8*. Not only so, but the gospel itself reveals not only the righteousness of God, but also the wrath of God against those who spurn that righteousness. Said Christ: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” *Mark 16:15, 16*. The wrath of God, which is revealed against unrighteousness, is not a light thing. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” *John 3:36*. *SITI April 8, 1889, page 201.27*

God is “of purer eyes than to behold iniquity.” Sin is foreign to his nature, and cannot be tolerated. But the punishment meted out to the wicked will not be solely because of their personal sins, that is, not simply because they themselves are wicked, but because by their wickedness they have hindered others from being good. Sin is contagious. It is not only a blood disease, making corrupt every part of the individual in whom it has a place, but it affects all who come in contact with the one so diseased. Says the wise man: “One sinner destroyeth much good.” *Ecclesiastes 9:18*. *SITI April 8, 1889, page 201.28*

An erroneous opinion generally prevails in regard to the expression, “who hold the truth in unrighteousness.” It is usually regarded as applying to wicked men who have the true doctrines of the Bible, but do not practice them; but this is not the idea. The word here rendered “hold” means, primarily, to hold back, withhold, check, restrain, hold down. It implies more than simple possession; it conveys the idea of shutting up in prison, restraining the liberty, or crushing out. The Vulgate has *detineo*, to hold off, keep back, detain. The idea is that the unrighteousness of men prevents the spread of the truth. Wickedness hedges up the way of truth. *SITI April 8, 1889, page 201.29*

A good illustration of this is seen in the case of Jesus at Nazareth. When he first spoke to the people, their hearts responded, and they were forced to acknowledge the truth. But soon envy, jealousy, and evil passions assumed control, and drove out the good impressions that had been made. Then they began to say, “Is not this the carpenter’s son? is not his mother called Mary? and his sisters, are

they not all with us?" Their thought was, "What can this man tell us? we knew him when he was a boy." And then the record says: "And he did not many mighty works there because of their unbelief." *Matthew 13:58*. They might have received wonderful blessings, but they would not. They most effectually held, or shut up, the truth by their unrighteousness. *SITI April 8, 1889, page 201.30*

It is utterly impossible that a man should long possess the truth while pursuing an unrighteous course. Indeed, we may say that it is impossible that he should have the truth at all, while living in the commission of deliberate sin. For Christ is the truth, and the whole truth; whosoever has not Christ, has not the truth; and the man who lives an ungodly life has not Christ. It may be said that an ungodly man may possess a correct theory of truth. That is so, but a theory will not save him, neither will a mere theory advance the cause of truth. The truth which makes free is the truth as it is in Jesus. *SITI April 8, 1889, page 201.31*

The word of God unhampered will grow and multiply. It will enlarge the one who has it. It must manifest itself. Said the prophet Jeremiah: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." *Jeremiah 20:9*. But if the prophet had persisted in his first intention, and had refused to speak, that word which was as a burning fire shut up in him, would soon have gone out. The word of God is like a fire; but if a fire is confined, and not given vent, it will soon go out. *SITI April 8, 1889, page 201.32*

"Therefore we ought to pay the more earnest heed to the words which we have heard, lest at any time we should let them slip." *Hebrews 2:1*. The margin has it, "run out as leaking vessels." This shows that it is a wrong view of *Romans 1:18* which makes it teach that a man may possess the truth of God, and still be an ungodly man. He may have the truth, and may have been set free by it; but if he fails to give earnest heed to it, he will soon lose it all. The man who doesn't give heed to the truth which he knows, will soon lose it. He may retain a mental conception of the theory of the truth, but he can no more be said to be holding the truth than a man who has an articulated skeleton can be said to be holding a man. *SITI April 8,*

That the idea that we have presented is the one that was in the mind of the apostle, is still further evident from what follows, namely, that the heathen once knew God, but lost that knowledge because they did not act in harmony with it. And when the truth has once leaked out of the heart, that person is an agent, it may be unconsciously, in the hands of Satan, to prevent some other one from receiving it. For “no man liveth to himself.” *W.SITI April 8, 1889, page 201.34*

“The Divinity of Christ. (Continued.)” The Signs of the Times, 15, 14.

E. J. Waggoner

(Continued.)

The fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. As Son of God, he must partake of the nature of God. “As the Father hath life in himself, so hath he given to the Son to have life in himself.” *John 5:26*. Life and immortality are imparted to the faithful followers of God, but Christ alone shares with the Father the power to impart life. He has “life in himself,” that is, he is able to perpetuate his own existence. This is shown by his own words when, showing the voluntary nature of his sacrifice for man, he said: “I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” *John 10:17, 18.SITI April 8, 1889, page 201.35*

That Christ is divine is shown by the fact that he receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that “when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.” *Hebrews 1:6*. If he is to receive worship from angels, it follows as a matter of course that he should receive worship from men; and we find that even while here on earth, in the likeness of man, he received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father:-*SITI April 8, 1889, page 201.36*

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” *Revelation 5:13.SITI April 8, 1889, page 201.37*

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they “changed the truth of God into a lie, and worshiped and served the creature more than the Creator.” *Romans 1:25*. It matters not what the position of a creature may be, whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshiped, and since Christ may be worshiped, Christ is God. So say the Scriptures of truth.*SITI April 8, 1889, page 201.38*

It is hardly necessary, with all this army of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men professing to believe and reverence the Bible, will claim that Christ had no existence prior to his birth of the Virgin Mary. Three texts only will be quoted here to disprove this theory, but texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus, on the night of his betrayal. He said: “And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” *John 17:5*. We don’t know what could be plainer, unless it is the statement that he made the world. John says that “all things were made by him, and without him was not anything made that was made.” *John 1:3.SITI April 8, 1889, page 201.39*

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah, in these words: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, *from the days of eternity*.” *Micah 5:2*, margin. He who would dispute the pre-existence of Christ, in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so.*SITI April 8, 1889, page 201.40*

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father, yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the *only begotten Son* of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since that is so “it pleased the Father that in him should all fullness dwell.” *Colossians 1:19*. *SITI April 8, 1889, page 201.41*

Some have difficulty in reconciling Christ’s statement in *John 14:28*, “My Father is greater than I,” with the idea that he is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ’s divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ’s own speech, for it is most positively declared, as we have seen, that he is divine. There are two facts which are amply sufficient to account for Christ’s statement recorded in *John 14:28*. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ’s personality had a beginning. Then, too, the statement is emphatically true in view of the position which Christ had assumed. He “emptied himself, taking the form of a servant, being made in the likeness of men.” *Philippians 2:7*, Revised Version. He was “made a little lower than the angels, for the suffering of death.” *Hebrews 2:9*. In order to redeem men, he had to come where they were. He did not lay aside his divinity, but he laid aside his glory, and veiled his divinity with humanity. So his statement, “My Father is greater than I,” is perfectly consistent with the claim, made by himself as well as by all who wrote of him, that he was and is God. W. *SITI April 8, 1889, page 201.42*

(To be continued.)

“That Wonderful First Day” The Signs of the Times, 15, 14.

E. J. Waggoner

The following is a part of a heading editorial that appeared in the *Occident* just before last Christmas. We have never seen anything that more fully exhibits the weakness of the claims for the first day of the week as a day above other working-days, than it does:-*SITI April 8, 1889, page 201.43*

“As we do not know the exact date of our Lord’s birth it would have been well if, instead of the twenty-fifth of December having been chosen as the time for commemorating the advent, there had been selected, say, the first Sunday after the twentieth of December. It seems especially appropriate that Christmas should come on the day of Him whose birth we celebrate. What added impressions to the sacredness of the day would be given, what increased delight to think of the birth, the resurrection, the ascension, and the coming again in glory as each on the first day of the week. The resurrection and the ascension we know were on this day; the coming again in like manner we may reasonably infer will be on the Lord’s day; and so, too, may we not rightly infer that this day was divinely selected for the [first] advent?”*SITI April 8, 1889, page 201.44*

There is a specimen of large conclusions from small premises. The writer starts with the acknowledgment that nobody knows the date of Christ’s birth, and the wish that, since any celebration of it is all guess-work anyway, the first day of the week had been chosen, and winds up with the conclusion that Jesus was born on Sunday. In that case, the wish is father to the thought, just as it is in all Sunday argument. We can readily understand how a little girl can attribute to her doll all the wants and actions of a living child, and can care for it with as much solicitude as a mother could for her babe; and we can understand how a boy can ride his father’s cane with as much enthusiasm and real enjoyment as though it was a real horse; but it is passing strange how grown men, with their reasoning faculties fully developed, could regard Sunday with increased reverence and delight, simply because they might *suppose* that Jesus had been born on that day, knowing all the while that it was not so.*SITI April 8, 1889, page 201.45*

But what a wonderfully classic day that first day is. We have long

been familiar with the theological sleight-of-hand performance by which two evenings more than eight days apart (*John 20:26*) were both made to be the first day of the week. That is, we have been familiar by sight only, for we have never been able to comprehend how it was done. We have also known for a long time that the credulous followers of the egotistical ignoramus who some centuries ago wrote under the pseudonym of Barnabas, regard Sunday as both the first and the eighth day of the week, which has only seven days; but we never before heard that both the resurrection and the ascension of Christ were on the first day of the week. How long will it be before the pleaders for Sunday will claim that every notable event in history took place on that day?*SITI April 8, 1889, page 201.46*

Just notice how accommodating that first day is. The resurrection of Christ is generally admitted to have been on Sunday. The writer of the book of Acts says that in a former treatise (the book of Luke) he had set forth all that Jesus began to do and teach until the day in which he was taken up after he had given commandments unto the apostles, "to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days." *Acts 1:3*. Luke records the resurrection and the ascension of Christ, and he says that he was seen alive after his passion forty days. Now let any child that knows the days of the week, and can count on its fingers, reckon up and tell on what day the ascension must have been. He arose from the tomb very early in the morning of the first day of the week, so that five full weeks, thirty-five days, would bring us to the beginning of another first day of the week. The fifth day from that, completing the forty days, would fall upon the fifth day of the week, or Thursday. So that, stretching the forty days to their utmost limit, the ascension of Christ cannot be made to have come later than very early on Friday morning; yet the *Occident* has no difficulty in making it come on Sunday. The church festival of Lent is forty days long, yet the Catholics with all their regard for Sunday, do not try the impossible feat of making it begin and end on that day. It always beings on Ash Wednesday, and ends on Easter Sunday. We should like to see the *Occident* solve its problem of making a period of forty days begin and end on Sunday.*SITI April 8, 1889, page 201.47*

So, then, we have Sunday not only the first day of the week, but also the eighth (?) and the fifth; and certain ones also tell us that it is the seventh as well. There is only half the week yet to be accounted for, and surely it will not be a difficult task, for those who have done this, to show that there is no day in the week but Sunday. Of course it is claimed that Christ always appeared to his disciples after his resurrection on Sunday, including the fishing occasion recorded in *John 21*, although the people who claim that his appearances to them were only on Sunday, do not seem willing to carry their adherence to apostolic example so far as to set apart the first day of the week as a fishing day. *SITI April 8, 1889, page 201.48*

The reader may have thought it extravagant when we said that but little remained for the Sunday folks to do to show that there is no day in the week but Sunday; and so it is extravagant; but it is no more than they have virtually done already. Thus: They claim Jesus showed his regard for Sunday, and put special honor upon it, by appearing to his disciples on that day after his resurrection. Now to make any point on this, they must necessarily claim that he did not appear to them on any other day; for if he met with them on other days beside Sunday, it would have lost its prominence. This claim they endeavor to make good by stretching a week out over eight or ten days, so as to make two events more than eight days apart, fall on Sunday. But Luke says that Jesus showed himself alive to his disciples after his passion, "being seen of them forty days." Therefore he appeared to them every day between his resurrection and his ascension, just as would naturally be expected; and so our friends who think that they can prove that Jesus showed himself to them only on Sunday, have the Scriptures to help them out in their claim that every day in the week is Sunday. There are some unfortunate persons, known as tramps, who might, on that basis, hail with delight a law forbidding work on Sunday. *SITI April 8, 1889, page 201.49*

While the *Occident* was about it, we cannot see why it does not claim that the crucifixion also took place on Sunday. Then it would have had much more cause to regard the day as sacred. But why pursue the matter further? The fact that men of intelligence are forced to invent such childish excuses for the observance of

Sunday, is as good an argument as can be asked for to prove that Sunday has no claim whatever to be regarded as a sacred day. For our part, we deem it far more satisfactory to observe the Sabbath which God has sanctified, and which does not slip around so much, but can always be found on the same day of the week-the seventh. *W.SITI April 8, 1889, page 201.50*

“Pew Endowment” The Signs of the Times, 15, 14.

E. J. Waggoner

It is stated that Mrs. Cleveland is making an effort to raise money in New York toward building a new American Church in Berlin. Mrs. Rutherford B. Hayes has raised \$25,000 to endow an Ohio pew. Thirty-six thousand dollars has been raised so far, and nearly as much again is still wanted. *SITI April 8, 1889, page 201.51*

“The Golden Rule Applied” The Signs of the Times, 15, 14.

E. J. Waggoner

How a man can put the golden rule, “All things whatsoever ye would that men should do to you, do ye even so to them,” into the same political platform with a demand for Sunday legislation, is more than we can understand; and yet this is what a writer in the *California Prohibitionist* of March 14 advocates. If Sunday observance is enforced by law, it will result in the oppression of Jews, Sabbatarian Christians, and others who deem it necessary to labor on that day. But the golden rule teaches that the Christian should do to the Jew or infidel as he would have the Jew or infidel do to him, were their positions as regards power and opportunity reversed. Those who keep the golden rule cannot compel any one to keep any Sabbath. Therefore if any party holds to the Sunday-law theory, to be consistent they must relinquish and renounce the gold rule; or if they hold to the golden rule, they must, to be consistent, cease all efforts for Sunday legislation. The two cannot agree. The observance of the Sabbath is a duty coming between man and his Maker alone; the golden rule is a duty lying between men. A man can keep the gold rule and observe at the same time the Sabbath, but he cannot observe the golden rule and force his Sabbath on

someone else. Cannot Sunday-law men and Prohibitionists see this?*SITI April 8, 1889, page 201.52*

“American Catholic Statistics” The Signs of the Times, 15, 14.

E. J. Waggoner

The number of Catholics in this country is usually stated at something over seven millions, but a late number of *America*, a Chicago journal, publishes figures showing that their numbers have been greatly under-estimated. It says:-*SITI April 8, 1889, page 201.53*

“The Catholic hierarchy in the United States has existed just one hundred years. The chancellors of the various dioceses furnish figures in consequence of this centennial, which show that there are in round numbers 12,000,000 Catholics in this country. The New England and Middle States have 5,822,811, the Western States 5,117, 565, and the Southern States 1,215,576. There are 8,118 priests, 7,363 churches, 1,180 chapels, 32 theological seminaries, 125 colleges, 549 academies, and 2,790 parochial schools, having 507,196 scholars. There are also 73 bishops, 13 archbishops, and 1 cardinal.”*SITI April 8, 1889, page 201.54*

The significance of these figures lies in the fact that if they are correct one-fifth of the people of this country follow the leadership of the Pope. If they are “good” Catholics they owe their highest allegiance to the Roman pontiff. “If,” says *America*, “they are not Catholics first and American citizens second, then they are not loyal followers of the Pope, according to the belief of that astute politician and seeker after temporal power.”*SITI April 8, 1889, page 201.55*

“Back Page” The Signs of the Times, 15, 14.

E. J. Waggoner

A Chicago lawyer who recently secured a fraudulent divorce for a client was a few days since found guilty of contempt of court and sentenced to the county jail for one year and to pay a fine of \$500. If all the divorce sharks were served in the same way it would do

something towards solving the divorce problem.*SITI April 8, 1889, page 201.56*

Owing to the preponderance of the hoodlum-element at Sunday picnics in the neighborhood of San Francisco, the South Pacific and other railroad companies have decided to run no Sunday excursion trains from that city this summer. The company has also issued an order prohibiting the selling of liquor at its stations, except at the principle eating stations. It is also considering the advisability of closing all the bars on the ferry-boats on San Francisco Bay.*SITI April 8, 1889, page 201.57*

March 16 a hurricane swept over the Samoan islands, doing untold damage and wrecking the American and German men-of-war in Apia harbor. Four vessels, two American and two German, are total wrecks, while one American and one German vessel it was thought might be saved. The total loss of life in the two fleets was 142; of these 96 were Germans and 46 Americans. The one British man-of-war at Apia, the *Calliope*, having a supply of fuel, which it seems the other vessels did not have, escaped by putting to sea.*SITI April 8, 1889, page 201.58*

In the office chapel the other morning the pastor said in substance: I suppose that most of us have not forgotten that to-morrow, April 1, is a day which heathen custom has set apart as a time in which we may tell lies; but falsehood on one day is just as bad as falsehood on another. The apostle says, "Lie not one to another, seeing that ye have put off the old man with his deeds." Neither does sport justify the foolish lying and jesting; for "as a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" "Wherefore putting away lying, speak every man truth with his neighbor," on all days, under all circumstances. And the SIGNS responds, as will all its truth-loving readers, Amen.*SITI April 8, 1889, page 201.59*

Some time since, in commenting upon the statement that religion and the drama were becoming intertwined, we said: "Religion and the drama may be becoming intertwined, but Christianity and the drama are not and never can. The drama is part and parcel of the world, and the Christian is commanded to 'love not the world,

neither the things that are in the world; if any man love the world, the love of the Father is not in him.” This the *Freethought*, a liberal paper published in San Francisco, criticizes as follows:-*SITI April 8, 1889, page 201.60*

“We read in holy writ that God himself so loved the world that he gave his only begotten Son for it, and the Son so loved the world that he gave his life to redeem it. We are, furthermore, enjoined to be perfect as the Father in Heaven is perfect. If man is to be as God, and if God loves the world, how can man leave the world outside his affections? Is it possible that there can be inconsistencies in religion?” *SITI April 8, 1889, page 201.61*

This criticism is merely a play upon words. God loves the world in one sense, while the unregenerate man loves it in quite another sense. God’s love for the world is that of a parent for a child, a love that would elevate and save, and this is witnessed by the fact that he made an infinite sacrifice to make salvation possible. But the love of the natural man for the world is altogether selfish; he loves it that he may use it to gratify his unholy desires. Man’s love of the world is really self-love; God’s love for the world is a love for others. There are glaring inconsistencies in religion, so called, but none in genuine Christianity. Religion and Christianity are not synonymous, nor is everything Christian which bears that name.*SITI April 8, 1889, page 201.62*

“America” well says that “the new Roman Catholic University in Washington, which is soon to begin educating American young men, will probably prove itself as un-American in all the ideas and methods found within its walls, as anything could well be. Bishop Keane, the rector of the university, is now in Rome, whither he lately took the statutes of the new institution as framed by the American bishops, to be corrected and approved by the Pope. They have been examined by a commission of Italian cardinals, on whose recommendations the Pope has acted. While in the shadow of the Vatican, Bishop Keane is picking up the Italian professors to bring back with him under contract to teach American pupils. Therefore, the new university will be, to all intents and purposes, a foreign institution of learning planted on American soil, and reeking with the dogmas of Rome.” *SITI April 8, 1889, page 201.63*

“A Millennium Maker” is what the San Francisco *Examiner* calls the Rev. T. De Witt Talmage. That gentleman has submitted the conversion of the world to a mathematician, and finds that 2,754,375 Christians out of the nominal 500,000,000 can accomplish the conversion of the world, or bring about the millennium, by the beginning of the next century, if each converted person will convert another, and that person another, and so on. He thinks an army of 50,000,000 earnest Christians would do it, while an army of 47,000,000 could be held in reserve. But there have been just such millennium makers in the past. The same idea was advocated a few years ago by the *Christian Commonwealth*, of London. The question is not, Can they do it, but will they do it? All *might* become Christians, but the divine word asserts that all will not. The millennium will not come till ushered in by the presence of the Lord to reward his own and destroy the wicked. And the millennium of saints will not be on the earth, but in Heaven. *SITI April 8, 1889, page 201.64*

Quite a number of ladies of Healdsburg, Cal., recently presented to a certain defender of Sunday sacredness, a memorial, in which they say, “We, the undersigned, ladies of Healdsburg, who observe Sunday as the Lord’s day, desire to extend to you,” etc. Evidently they wrote more truly than they designed. They do not observe the Lord’s day, nor do they call Sunday such, but they “observe Sunday as the Lord’s day.” We may in the same way observe Monday, Tuesday, or any other day of the week, as the Lord’s day. *SITI April 8, 1889, page 201.65*

But Sunday is always only observed as the Lord’s day. It has no right to the title any more than Monday. “The seventh day,” God declares, “is the Sabbath of Jehovah” (*Exodus 20:8-11*); the Lord calls it, “My holy day” (*Isaiah 58:13*); and Jesus declares that he is Lord of that day. *Mark 2:28*. The seventh day is the Lord’s day, and he who observed it according to the commandment, observes the Lord’s day. The Lord’s day of the Bible then is, not the first day, but the seventh day, commonly called Saturday. *SITI April 8, 1889, page 201.66*

The London *Christian World* has entered a vigorous protest against a London Sunday edition of James Gordon Bennett’s paper, the

Herald. The *World* says that Mr. Bennett “will do well to recognize the general feeling against the publication of the new London edition of that paper on Sundays as well as week-days. It is an intensely unpleasant and dangerous, as well as an unnecessary, innovation.” *SITI April 8, 1889, page 201.67*

Prominent ministers of almost all denominations, including Archdeacon Farrar, Rev. Hugh Price Hughes, the Bishop of Ripon, the Archbishop of Canterbury, the Bishop of London, and Drs., Allen, and Drs. Dale, Allan, and Parker, have also spoken against the innovation, but still the Sunday edition of the *Herald* is published. Referring to this matter the *Christian at Work* says: “We would wish Mr. Bennett would discontinue a publication which so greatly offends a pronounced public sentiment. But we fear there is as little probability of that as there is that the tide of the Indian Ocean will climb to the peaks of the Himalayas.” *SITI April 8, 1889, page 201.68*

The soldier of Christ must make up his mind that he cannot please all. In fact, it is not to be his object to please any man. The ship that will sail with every wind will never enter port. The Christian who endeavors to agree with each one he meets will as often go backward as forward. His chief object should be to love God, seek God, please God. Men will find fault with him, it is true. They will find fault with him if he tries to please them. John the Baptist was temperate and abstemious, and men said that he had a devil; Jesus met with men at the social board, and the Jews said that he was gluttonous and a wine-bibber. *Matthew 11:18, 19*. Their lot would have indeed been hard if their only object had been to please men. But they had a higher objective,-to please God alone,-and their joy was proportionately great. “Not as pleasing men, but God that trieth the hearts.” *SITI April 8, 1889, page 201.69*

The extent and severity of the famine in northern China can scarcely be realized in America. In this country of vast resources, numerous railways, and sparse population (only fourteen to the square mile), a failure of crops may cause “hard times” in the district immediately affected, but a famine is scarcely possible, at least such a thing has never been experienced in our country. In China, however, the case is very different. The country is destitute of

railroads, and is densely peopled. The provinces now suffering from famine are said to have a population of from 150 to nearly 500 per square miles. A vast majority of these are poor. At least they lead a precarious existence, living from hand to mouth, and with them a failure of crops means not simply financial embarrassment, as it does to the American farmers, but hunger, cold, and nakedness, and in many cases actual starvation. *SITI April 8, 1889, page 201.70*

Northern China has cold winters, and in the present case the horrors of famine have been increased by the rigors of a hard winter. The Chinese Government has done something for the relief of its suffering subjects, and the people in the more favored districts have also contributed, but the resources of the Government and of the people are alike limited, and an appeal has been made to the world. Relief committees have been formed not only in China but in London, Berlin, New York, San Francisco, and other cities, and funds are being collected and aid forward as rapidly as possible. It is stated that the sum of ninety cents will provide food for a single person for three months, and if such be the case certainly none should be permitted to starve unless lack of transportation prevents aid from reaching them in season. *SITI April 8, 1889, page 201.71*

April 15, 1889

“Front Page” The Signs of the Times, 15, 15.

E. J. Waggoner

Dr. Dix, of New York, declares that the growth of the Protestant Episcopal Church gives ground to believe that it will become the church of America. The *Evangelist* calls for a statistical exposition of his belief. *SITI April 15, 1889, page 201.72*

The *Churchman* is authority for the statement that \$100,000 has been subscribed to pay counsel to defend the Bishop of Lincoln, soon to be tried on technical charges of violating the ritual of the English Church. *SITI April 15, 1889, page 201.73*

God's promises are immutable; so also are his precepts. What is affirmed of the former is affirmed of the latter. And is it not reasonable, more than this, is it not absolutely necessary, if we would truthfully rely upon God's promises, to regard his precepts? To depend upon his promises while violating his precepts is presumption, not faith. *SITI April 15, 1889, page 201.74*

It is stated that although the \$1,000 license fee in the city of Omaha, Neb., reduce the number of saloons to 250 and there has been no diminution in drunkenness and crime. Omaha has a population of only 110,000, yet there were last year in that city 11,910 arrests. Surely Nebraska ought to wipe out the disgrace of such a record by adopting a constitutional prohibition. *SITI April 15, 1889, page 201.75*

In the course of a recent debate in the English Parliament, the fact transpired that in Wales, where Sunday closing has been in force for two years, the law has signally failed to materially reduce drunkenness. Those who want to drink on Sunday lay in a supply of liquor on the previous day. The only practical solution of the liquor question is absolute prohibition seven days in the week. Of course

there will always be some violations of prohibition laws, just as there are of other laws, but that is no argument against prohibition.*SITI April 15, 1889, page 201.76*

The *Christian at Work*, of March 28, remarks concerning the Jesuits' Estates Bill, that the Protestants do not find fault so much because of the money to be paid, but because of the stipulation connected therewith. The bill provides "that any agreement made between the Government of the province and the Society of Jesus will be binding only insofar as it shall be ratified by the Pope and the legislature of the province." It also provides that "the amount of compensation shall remain in the possession of the Government of the province as a special deposit until the Pope has ratified the said settlement and made known his wishes respecting the distribution of such money in this country."*SITI April 15, 1889, page 201.77*

The Protestants are exasperated, says the *Christian at Work*, because of these clauses. We do not blame them. The Pope has no business with the affairs of Canada whatever.*SITI April 15, 1889, page 201.78*

The Presbytery of Italy has issued a circular letter to English-speaking Protestants on the continent, containing a list of Presbyterian churches in which worship is conducted, and urging professors of religion who are traveling to observe Sunday strictly, "and thus make their example tell for good and not for evil in European countries." A significant feature of the circular is that it asks those to whom it is addressed to keep Sunday as well when traveling as at home.*SITI April 15, 1889, page 201.79*

It is thus that the *Voice* refers to the London edition of the Sunday *Herald* not long since:-*SITI April 15, 1889, page 201.80*

"The New York *Herald* has introduced its Sunday edition into London. Now this isn't fair play, Brother Bennett. It reminds us of the Southern doctor who baled yellow fever rags, and shipped them to Northern ports during the war. The English public has enough moral diseases to contend with without giving it the seven days' itch."*SITI April 15, 1889, page 201.81*

Will the *Voice* please tell us where in the Sunday London *Herald* is

the “seven days’ itch”? Is it because the *Herald* is intrinsically bad? And if not, why is the Sunday edition worse than that of the other days of the week? We wait the explanation.*SITI April 15, 1889, page 201.82*

Says the *Lutheran Observer* March 1, in referring to the Prohibition Amendment to be submitted to the people Pennsylvania June next:-*SITI April 15, 1889, page 201.83*

“It is stated that Cardinal Gibbons and Archbishop Ryan, of the Catholic Church, will be neutral in this contest, and that Catholics will be free to vote as they please. Some priests have already declared themselves in favor of the amendment, and others against it.”*SITI April 15, 1889, page 201.84*

What a pity it is that the liquor party cannot get the vote of Archbishop Ryan and count in that vote all the Catholics of Pennsylvania. Of course, it cannot be done, and it would be criminal if it could, but if it could be and were, it would be no more immoral than the act of the American Sabbath Union which will supply the signature of Cardinal Gibbons in favor of the Blair Sunday Bill by over 7,000,000, though the Cardinal signed it merely as an individual.*SITI April 15, 1889, page 201.85*

If the question were that of a Sunday law, and the American Sabbath Union could count in one man’s vote for the whole, be assured they would do it. The whisky men will do all in their power to defeat the amendment, but they can hardly surpass in trickery and fraudulent methods that body of which Col. Elliott F. Sheperd, of the *New York Mail and Express*, is president, and which the *Lutheran Observer*, with many other religious journals, indorsed. We hope, however, whatever methods may be used against it, that the prohibitory amendment will carry in the Keystone State by a decisive majority.*SITI April 15, 1889, page 201.86*

“Only a Jew” The Signs of the Times, 15, 15.

E. J. Waggoner

It will do no harm to remember, when our feelings against people of

other religions becomes strong, that Christ, and John, and David, and Paul were Jews. Whatever his belief may be, every man is one of God's children, and should be treated as a brother. A scene which actually occurred in Russia, and was reported in a New York paper not long since, carries with it a powerful lesson.*SITI April 15, 1889, page 201.87*

"Let him sink; he is only a Jew," was the exclamation of a crowd of people in a Russian town recently, as they beheld the struggles of a poor wretch in the river. Just then a young man broke through the crowd, which tried to hold him back, and, plunging into the river, brought the drowning man to the shore. As the crowd began to jeer at him for saving the life of a mere Jew, it was discovered that the man whose life was saved was a Gentile, and that his brave rescuer was a Jew. The cheering at once ceased, and the crowd slunk away.*SITI April 15, 1889, page 201.88*

"The Divinity of Christ. (Continued.)" The Signs of the Times, 15, 15.

E. J. Waggoner

(Continued.)

We come to notice some of the works which Christ does as God, and in this we shall find additional proof of his divinity. In one talk with the Jews, he used the following language, which shows his position of equality with the Father:-*SITI April 15, 1889, page 201.89*

"For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him." *John 5:22, 23, Revised Version.**SITI April 15, 1889, page 201.90*

The first way in which God is revealed to us as demanding honor, is as Creator. Paul says that the heathen who know not God are without excuse, because God has revealed unto them that which may be known of him; for ever since the creation of the world, the invisible things of God, that is, his eternal power and Godhead, are

clearly seen, being understood by the things which are made. *Romans 1:19, 20*. Now since Christ is to be honored by all, just as they honor the Father, it follows that he is to be honored as Creator; and so, according to Paul's words to the Romans, the visible creation affords proof of the "eternal power and Godhead" of Christ. Let us note a few texts which speak of Christ as Creator. *John 1:1, 2* has already been quoted, showing that Christ is God. *Verse 3* says: "All things were made by him, and without him was not anything made that was made." *SITI April 15, 1889, page 201.91*

In *Hebrews 1:8-10* we have the record of language which the Father addressed to the Son. The first, in *verses 8, 9*, in which the Father addresses the Son as God, we have already quoted. But in *verse 10* we are told that he said further to him: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." So whenever we look abroad upon the earth, or view the shining heavens, we may know that they show the power and love of our Saviour, the Lord Jesus Christ. Without him was not anything made. The apostle Paul makes this most emphatic, in his epistle to the Colossians, of Christ, through whose love we have redemption. He says:-*SITI April 15, 1889, page 201.92*

"Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." *Colossians 1:15-17. SITI April 15, 1889, page 201.93*

From the words, "the first-born of every creature," some have argued that Christ himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: 1. The same thing could not be both creature and Creator. But this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. 2. *Verse 16* shows that he was not created, for, "by him were all things created, that are in Heaven, and that are in earth, visible and invisible," etc. Says John, also, "All things were made by him; and *without him was not anything made* that was made." *John 1:3*. This excludes Christ from

the list of created beings; for everything that was made was made by him. In *Revelation 5:13*, also, it is stated that “every creature which is in Heaven, and on the earth, and under the earth,” gave honor and glory to him. 3. The term “first-born of every creature” cannot by any possibility indicate that he is a created being, standing related to other creatures simply as first, and highest in rank, because he is “the only begotten Son of God.” There is none other in the universe that stands related to God the Father as he does. The term first-born does not in this case, at least, imply that others were born after him. It only shows his pre-eminence above all things, as stated in *verse 18*. 4. *Verse 17* says that “he is before all things, and by him all things consist.” This again separates him from the creation, except as creation’s Lord; and this is what the text teaches. In him creation had its beginning, as stated in *Revelation 3:14*. Creation existed in him, in embryo, as it were; “for it pleased the Father that in him should all fullness dwell.” *Colossians 1:19*. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of *Colossians 1:15-17*. *SITI April 15, 1889, page 201.94*

“By him all things consist.” Literally, “by him all things hold, or stay, together.” This is equivalent to *Hebrews 1:3*, which speaks of him as “upholding all things by the word of his power.” He brought all things into existence, and he preserves them in existence. His word caused them to exist, and his word upholds them. In all these things he acts, not independently, but conjointly with the Father. Said he: “I and my Father are one.” *John 10:30*. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, “And God said, Let us make man in our image, after our likeness.” *Genesis 1:26*. This union of the Father and the Son serves to explain why the Hebrew word which is rendered “God” is in the plural number. “No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.” *John 1:18*. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of lowering our ideas of God. That is impossible, for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father. *W.SITI April 15, 1889, page 201.95*

(To be continued.)

“Aggressive Adventism” The Signs of the Times, 15, 15.

E. J. Waggoner

The above is the heading of an article in the *Western Christian Union* of March 22, a paper edited and published by the Rev. G. W. Bothwell, D. D., pastor of the Second Congregationalist Church, Oakland. We give the article entire, that the readers of the SIGNS OF THE TIMES may see what “Aggressive Adventism” is defined to be, and how it is to be dealt with. The *Sentinel* referred to is the *American Sentinel*:-*SITI April 15, 1889, page 201.96*

“Our neighbor, the *Sentinel*, has worked itself into a feverish state of excitement lest the Blair Sunday-Rest bill may become a law. If this bill should become a law it will be the formulated sentiments of nine-tenths of all of the evangelical churches of the country. It will be indorsed by the faculties of all of the leading colleges and universities in the land. Intelligent Christian sentiment throughout the world, ever in sympathy with every step toward conformity with the oracles of God, will cordially approve all the main features of this bill.*SITI April 15, 1889, page 201.97*

“Against these majorities, constituted as they are, why are our Adventist friends continuously protesting? We are weary of Ishmaelitism in theology and upon questions of public morals. The methods employed in securing many of the 31,000 names of alleged citizens of California, recently presented in Congress, were not creditable to any people calling themselves religious. We refer to their practice of button-holing unsuspecting citizens in the railroad waiting-rooms and on the street corners-not a few of whom were wholly unfamiliar with the question, and of inducing them to sign a narrow sectarian protest under the specious plea that the Constitution of the United States was threatened. We had entertained a high opinion of this people until we were forced to observe how they secured signatures to their recent petition. We will charitably suppose that the *Sentinel* did not know the methods resorted to by some of their over-zealous canvassers, but that does not affect the fact that they have placed the leaders of the church in very bad company. Every infidel, every dram seller-all desecrators of holy day-will applaud them for what they have tried to do, for

reasons too obvious and too ignoble for mention.*SITI April 15, 1889, page 201.98*

“This continuous discussion of the Constitution-this hiding behind it-is one of the most transparent guises we have ever known a professedly religious people to resort to in order to gain other ends.*SITI April 15, 1889, page 201.99*

“The treatment, or the disrespect, shown the framers of the Sunday-Rest bill, recently presented in Sacramento, affords a large class of lawless and immoral people an opportunity for gloating over the defeat of a bill urged and petitioned for by a great majority of the best people in California.*SITI April 15, 1889, page 201.100*

“Again, the *Sentinel*, by its rejoicing, is in bad company. We have no desire to persecute our neighbor, but we think it should look a little more closely after the injudicious people who support it and advocate its interests. It should read them some lectures upon their peculiar methods of proselytism, and then, perhaps, if it did not find favor in the sight of all of the people, it would, at least, have the respect of a worthy conservative class who heartily second every effort to secure fair play.*SITI April 15, 1889, page 201.101*

“Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday and call it the Sabbath if they choose, but there let their privileges end. Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, as they ought, they start out making unholy alliances that they may defeat the purpose of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact they may yet call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result.”*SITI April 15, 1889, page 201.102*

Although the *American Sentinel* is the paper specially referred to, inasmuch as the article deals with Adventists, and is directed against Adventists, we will notice its various points in order. In the first place we will say for the *Sentinel*, that it has not worked itself into a feverish state of anxiety lest the Blair Sunday-Rest bill may become a law. It certainly cannot, but another similar one may; and

from the lordly tone of those who are working for such a law, we think a little anxiety becomes those who love liberty. The statement that such a law would be “the formulated sentiments of nine-tenths of all the churches of the country,” shows that there is danger ahead, for, as Hon. Richard M. Johnson well said: “Extensive religious combinations to effect a political object” are “always dangerous.” “Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.” *SITI April 15, 1889, page 201.103*

As to the method employed in securing the signatures to the petition asking Congress not to pass any Sunday law; the canvassers went in person to the persons whose names appear; those persons were invariably adults, capable of judging for themselves; and they always signed the petition with their own hand. Besides, special pains was taken to let everyone know just what the petition called for. Why, then, do the Sunday-law workers cry fraud? Simply to turn the attention of people away from their own course in securing indorsement to a Sunday-law petition which was marked by fraud at every step. Following are a few of the crooked steps taken:-*SITI April 15, 1889, page 201.104*

1. Instead of obtaining individual signatures, they counted the indorsement of the petition by the vote of a few representative men, as the indorsement of an entire denomination or society. *SITI April 15, 1889, page 201.105*
2. Although the petition specified that each petitioner should be “21 years of age or more,” they counted in whole churches, children and all, and in some instances obtained the indorsement of Sunday-schools. *SITI April 15, 1889, page 201.106*
3. Persons that had been counted once in the membership of their local church, were counted again with the membership of the entire denomination, and sometimes still again with some other society; so that some persons were counted no less than six times, as favoring the bill. *SITI April 15, 1889, page 201.107*
4. A letter from Cardinal Gibbons, expressing his own personal approval of the measure, was counted as the indorsement of

7,200,000 Catholics, each one of whom was there certified to be “21 years of age or more.” *SITI April 15, 1889, page 201.108*

In view of these things, it is no wonder that they wish to divert attention from themselves. But a more manly, not to say Christian, way would be to acknowledge the fraud, and bring forth works meet for repentance. *SITI April 15, 1889, page 201.109*

Now as to the final paragraph. We doubt if many of our readers have read any recent utterance that savored more of Russian despotism or the Inquisition than it does. Notice that Mr. Bothwell does not say that Adventists should be content with the privilege of being exempt from the penalties of a Sunday law. No; he does not contemplate anything of the kind; but he thinks that they ought to be very grateful to their “benefactors,” the Sunday people, for allowing them to rest on Saturday. He thinks that they ought to be so grateful that they would not say a word by way of exhortation and warning to those whom they regard as in danger because of disregarding God’s law. And he intimates that if they do not show a proper sense of gratitude to those who permit them to live in this land of the free, and to worship God as he has commanded them, even this privilege will be taken away. In other words, he plainly intimates that if Seventh-day Adventists do not stop telling the people the truth about the Sabbath and the Sunday, they will soon be deprived of the privilege, not only of preaching the word, but of keeping the Sabbath. *SITI April 15, 1889, page 231.1*

That the Sunday-law movement will yet develop into this, is becoming quite evident. In Arkansas an effort has been made to repeal the amendment that was made to the Sunday law in 1887, exempting observers of the seventh day from the penalties of the law. Previous to that they had been greatly persecuted, and that amendment gave them as individuals equal rights with others. But now it is proposed to take this away. The framer of the bill acknowledges that it may drive the Seventh-day people from the State; but he says that they are too “aggressive,” and his people are getting tired. That is, they are preaching what they conscientiously believe to be truth, and the people don’t want to hear it. Well, if the movement is successful, it will not be the first time that “the church” has made use of the civil power to put an end to “heresy” which it

could not silence by Bible arguments. The end is not yet, but the signs of the times indicate that it cannot be far off. *W.SITI April 15, 1889, page 231.2*

“The Would-Be Arbiter” The Signs of the Times, 15, 15.

E. J. Waggoner

“There is almost always,” says the *Advance*, “some nature of truth and pertinence in the Pope’s ‘allocutions.’ In one of the latest of these, speaking of the relations between Russia and the Vatican, and more generally of the position of the church in the modern world, the Pope’s remarks that it is now more than ever necessary for the Governments to make common cause with the church by reason of the perils by which they are surmounted. The progress of military science, he says, and the perfection of weapons of destruction, are insufficient. The surest defenses of the nations will, after all, be found neither in gun-boats nor in battalions, but rather in the development of the character of the people, and by each being careful to render unto each what belongs to the other, and closely adhering to the dictates of justice.” *SITI April 15, 1889, page 231.3*

The evident meaning of all this is that the nations should make the Catholic Church, in the person of the Pope, the arbiter of all their differences. And it is now more than ever necessary that they should do this, since the progress of military science and the perfection of weapons has made so much more destructive than formerly. The events are rapidly taking place which will cause all nations to “wonder after the beast which had the wound and by the sword did live.” *SITI April 15, 1889, page 231.4*

“Back Page” The Signs of the Times, 15, 15.

E. J. Waggoner

We call the attention of our brethren in Pennsylvania to the article by Brother Chadwick in another column. Every vote will count in the coming struggle, and on such a question all Christians ought to be found on the right side. *SITI April 15, 1889, page 231.5*

Pursuant to a request by postal card, we stated last week that the Upper Columbia camp-meeting would be held May 14 to 21; this it seems is a mistake. That meeting will be held at Colfax, Washington Territory, May 22 to 29. The North Pacific meeting will be held at East Portland, Oregon, May 14 to 21. *SITI April 15, 1889, page 231.6*

Mr. D. M. Canright has been in Oakland laboring in the interests of, and supported by, the Pastors' Union. He preached against Seventh-day Adventists and three times, much in the same way as it is taken up in his book, "Seventh-day Adventism Renounced." Mr. C. was replied to in four discourses, three by Elder Healey and one by Elder Waggoner. These sermons were published in full by the *Oakland Enquirer*. If any desire these four numbers, they will be forwarded for fifteen cents, post-paid. The office has only a limited number, so "first-come, first served." *SITI April 15, 1889, page 231.7*

The *Christian Cynosure* says that the "report that the petition of the Seventh-day Adventists against the Blair bill is signed by about ten times as many persons as that church reports, is attracting attention." *SITI April 15, 1889, page 231.8*

Did the *Cynosure* but know it, the petition referred to is not "the petition of the Seventh-day Adventists" but of liberty-loving American citizens, of the various churches, not excepting Catholics, a number of whom have understandably signed a petition. Seventh-day Adventists are, we are happy to say, not the only people in this country who love liberty and justice. *SITI April 15, 1889, page 231.9*

The chaplain of the Arizona Legislature writes to us that the Sunday bill recently before that body has failed to become law because of the failure, or rather refusal, of the Governor to sign it. The first Sunday bill introduced was defeated, but the matter was not allowed to rest there. The women of the Woman's Christian Temperance Union had another bill introduced, for which they worked so diligently that it passed both Houses, but failed to meet the approval of the chief executive of the Territory, and, as our correspondent says, "The people of Arizona are still free to worship according to the dictates of their consciences." *SITI April 15, 1889, page 231.10*

The building of Christian character must be erected upon Christ Jesus our rock through faith and repentance. The stability of that building will depend on the thoroughness and depth of the repentance. He who looks back upon his sinful deeds of alone and counts them not very bad, will surely fall again and again till he either turns away from the truth or accomplishes a deep and thorough repentance. But he who looks at his past sins as the evidence of a sinful heart, a corrupt and unregenerate nature, who realizes that his sins would have been tenfold more numerous and greater had opportunity offered and the Spirit of God not restrained him, who truly sorrows for sin,-such an one is laying the foundation for a stable and permanent character. Rather, he is getting down to the foundation. He is meeting the conditions set forth by our Lord. He is digging *deep* that he may lay the foundation on the Rock. *Luke 6:48*. The foundation cannot fail, neither that which is built thereon, through a living and true faith. *SITI April 15, 1889, page 231.11*

One so-called orthodox poet writes:-*SITI April 15, 1889, page 231.12*

“Where are the dead? In Heaven or hell
Their disembodied spirits dwell,
Reserved in bonds of clay
Until the Judgment day.”*SITI April 15, 1889, page 231.13*

While another sings of being by death “released from cumbrous clay.” Now if the latter be true how can the first be? for while both agree that the dead go at once to their reward, the one has “their disembodied spirits” “reserved in bonds of clay,” while the other has them released from clay. Which is right? or are both wrong and the Scriptures right when they teach, as they do in every part, that the only hope of a future conscious existence is dependent upon a resurrection from the dead?*SITI April 15, 1889, page 231.14*

A correspondent of the New York *Evangelist* writing from Washington, D.C., says:-*SITI April 15, 1889, page 231.15*

“Besides convents, parochial schools, and collegiate institutes difficult to number, the Catholics have in this district three establishments for higher instruction, the Georgetown University,

the Gonzaga College, and the New Catholic University. The institution in Georgetown is the largest and best endowed center of learning in America founded and owned by the Jesuits.... Meanwhile there is not in this city of magnificent resources a single Protestant female college, and the only male institution is Columbia University, poorly endowed, crippled all along the line of instruction for want of means." *SITI April 15, 1889, page 231.16*

Only those who know little about it imagine that the rapid growth of Romanism is not a menace to this country. *SITI April 15, 1889, page 231.17*

An example of modern luxury and extravagance rivaling the far-famed oriental splendor, is the mansion now building of Mrs. Mark Hopkins-Scarles, near New York City. Various and valuable marbles from both continents, costly carved wood, ivory, silver, and gold, are the materials which enter into its construction with lavish profusion. The side walls of the main reception room, or *atrium*, are composed of fifty onyx panels, through which electric lights illumine the costly parlor with the softness of sunlight. Even the servants' bath-rooms and the kitchen are floored and wainscoted in marble. The organ is the largest house organ in America, height forty feet, case of English oak, with pure gold mouldings. The cost of the largest chimney above the roof is said to be \$10,000, while the cost of the whole building, with its surroundings, is estimated at \$2,500,000. And all this to gratify pride (for it does not add to comfort), while thousands of the world are starving! *SITI April 15, 1889, page 231.18*

The *Independent*, some time since, in commenting on the address of the cardinal and bishops of the United States to the Pope, said that "the most intelligent Catholics do not want the Pope to have temporal power." And this sentiment is often heard from Protestants who are endeavoring to persuade themselves that there is no danger. But is it true? Referring to this utterance of the *Independent* the *Catholic Review* of March 9 says:- *SITI April 15, 1889, page 231.19*

"Will the *Independent* kindly tell us who are 'the intelligent Catholics' of the country? Are they the spiritual rulers of the church, who have

told plainly in their letter the wrongs the Holy Father has suffered at the hands of the invading Government, and thus voiced the sentiments of the many millions of the faithful and educated Catholics of the republic, or are 'the intelligent Catholics' restricted to the writers whose pens are at the service of the enemy, through the columns of the *Independent!*" *SITI April 15, 1889, page 231.20*

Every true Roman Catholic is in favor of the restoration of the Pope's temporal power, and when crucial test comes, they will fall into line and shoulder to shoulder oppose any power that opposes the Papacy. "Be not deceived;" "Rome never changes." *SITI April 15, 1889, page 231.21*

The *Occident* in speaking of the union of churches recently, remarks that "the thing which seems to be so hopeful, in the realization of the near future, is the blending in one of the bodies of like faith and the co-operation of the remainder. The former seems only a question of time for accomplishment in the foreign field, and the latter is being hastened by the broader minds on all sides." *SITI April 15, 1889, page 231.22*

It refers to the coldness and selfishness manifested by some as chilling, but the "leaders" and their "characters and surroundings" show that these "possibilities" of union are not out of range. And then the *Occident* gives us one of the compelling forces of unity in the following: -*SITI April 15, 1889, page 231.23*

"In fact, at the pressure of providences that necessitate the combination of the forces of Christendom, and the most unbelieving can hardly look to the need of more than ten years to bring into willingness the most unwilling." *SITI April 15, 1889, page 231.24*

Among these so-called providences is the demand for religious legislation. True union would be, not mere *co-operation*, but blending. "Pressure of Providences" united Pilate and Herod, and Jesus was crucified. Politics is bearing too large a share in the unifying of those denominations for the union to be safe or to be looked upon as a thing of good. The Sunday law is one of the essentials, and its consequences are oppression and persecution. *SITI April 15, 1889, page 231.25*

The New Hampshire Prohibition Amendment was defeated by about 5,500 majority. Only 55,000 votes were cast of 90,000, the usual vote of the State.*SITI April 15, 1889, page 231.26*

April 22, 1889

“Front Page” *The Signs of the Times*, 15, 16.

E. J. Waggoner

The *California Christian Advocate* is authority for the statement “that at some church socials in this State wine is used by young men and women until they are too drunk to walk home.” The *Prohibitionist* thinks that the devil has a pretty heavy mortgage on such churches. *SITI April 22, 1889, page 231.27*

A leading religious paper refers to the fact that there are in the so-called evangelical churches of this country 12,132,651 communicants, as something that should fill every heart with gratitude. But is there not another side to the question, namely, the fact that a very large proportion of those communicants are Christians only in name? *SITI April 22, 1889, page 231.28*

The fact that police captains and police generally are subsidized by the saloons is offered by a correspondent of the *Sabbath Recorder* as a solution to the question as to why a Jew is fined \$5.00 in New York for selling a piece of meat on Sunday, while a saloon keeper who sells liquor all day Sunday gets off for nothing. The solution is reasonable. *SITI April 22, 1889, page 231.29*

Those who die the second death, die not because of the individual sins they commit, but because their probation passes with their sinful nature unchanged. Whether they commit ten sins or ten thousand, if their probation closes while unregenerate they die just the same. The tribulation and anguish, however, will be greater to the one than to the other, but death will come alike to all; for “all have sinned and come short of the glory of God;” therefore all are in a state of condemnation. Their very nature is subject to death, in harmony with the divine original sentence. The blessed boon and privilege of life in and through the gospel of Christ is set before them. They are not condemned because they reject the gospel; for they are condemned before. Rejecting the gospel does not condemn men, it only leaves them in condemnation. “He that believeth on him is not condemned; but he that believeth not is

condemned already, because he hath not believed in the name of the only begotten Son of God.” *John 3:18.SITI April 22, 1889, page 231.30*

The *Chinese Recorder* for January, 1889, gives the following statistics of missions in China: “The total of foreign missionaries-men, wives, and unmarried women-is 1,123, an increase of 93; native ordained ministers, 162; and ordained native helpers, 1,278; communicants, 34,555, an increase of 2,265; pupils in schools, 14,817, an increase of 1,140; contributions by native churches, \$44,173, an increase of \$5,936.” *SITI April 22, 1889, page 231.31*

Some time since Gov. Larrabee addressed to all the district and superior judges of Iowa a circular inquiring in regard to the working of the prohibitory law of that State, and asking for suggestions concerning it. Out of forty judges who replied, twenty-nine approved the law, eight had not the courage of their convictions, and so expressed no opinion, while three expressed themselves in favor of the repeal of the law. *SITI April 22, 1889, page 231.32*

“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” *Romans 8:7*. But when the sinner enters into covenant relation with God, and submits, according to the terms of the new covenant (*Jeremiah 31:31-34*) to have the law written upon his heart, he is transformed by the renewing of his mind (*Romans 12:2*); he becomes a new creature in Christ Jesus (*2 Corinthians 5:17*), and he can say with the psalmist: “I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right.” And, “My tongue shall speak of thy word; for all thy commandments are righteousness.” *Psalms 119:127, 128, 172.SITI April 22, 1889, page 231.33*

Italy’s penal code as it now stands is far from pleasing to the friends of temporal power for the Pope. According to its provisions it is a misdemeanor for the Roman Catholic clergy to advocate either in or out of the pulpit the restoration of temporal power. The state of affairs is not at all to the liking of the ambitious Leo; indeed, the situation is well-nigh unendurable to him, and it is stated that he will shortly formally appeal to the powers of Europe to interfere in behalf

of his temporal sovereignty. It seems scarcely probable that such an appeal would be heeded just at present, but it is not difficult to imagine a state of affairs which would make a majority of the great powers willing to favor the Pope in return for such favors as the Papacy could really bestow upon them.*SITI April 22, 1889, page 231.34*

Such interference on the part of some of the powers is no more improbable now than was the repeal of the May laws by Germany only a few months before they were wiped from the statute book of that empire in deference to the wishes of Leo XIII.*SITI April 22, 1889, page 231.35*

“Without Excuse. *Romans 1:18-20*” The Signs of the Times, 15, 16.

E. J. Waggoner

Romans 1:18-20.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”*SITI April 22, 1889, page 231.36*

We have already seen how men “hold the truth in unrighteousness.” By their own wicked lives they hinder the progress of the truth in themselves and others. For their unrighteousness the wrath of God is revealed from Heaven against them. That God will punish the ungodly is as evident from Scripture as that there is a God. “The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked.” *Nahum 1:2, 3. SITI April 22, 1889, page 231.37*

But God does nothing rashly. He will not punish men for the commission of deeds which they had no means of knowing were

wrong. He is righteous, and never will this be more manifest than when his judgments shall have been executed upon the heads of the wicked. Then will the redeemed be constrained to say: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." *Revelation 15:3, 4.SITI April 22, 1889, page 231.38*

That God is righteous in executing judgment upon the ungodly, is shown by the apostle in the statement that he has revealed himself to all men. This has been done independently of written revelation, so that none can make lack of education an excuse of not knowing God. In nature God is seen. *Romans 1:20* may be paraphrased thus, to make the meaning more apparent: "For ever since the creation of the earth, the invisible things of God, that is, his eternal power and Godhead, are clearly manifest, being revealed in the things which he has made; so that men who do not acknowledge him are without excuse." *SITI April 22, 1889, page 231.39*

The psalmist says: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, without these their voice is heard." *Psalms 19:1-3*, margin. Here is evidence that is open to everybody. "There is no speech nor language," therefore their silent yet powerful testimony is borne alike to all nations. Even the poor Indian *SITI April 22, 1889, page 231.40*

"Sees God in clouds and hears him in the wind." *SITI April 22, 1889, page 231.41*

Everybody who sees the heavens must know that they were created by some power, and that that power must be greater and more glorious than the things created, so that the possession of the natural senses should be sufficient to show anyone the folly of worshiping inanimate nature. *SITI April 22, 1889, page 231.42*

In the forty-fourth chapter of Isaiah the prophet shows the folly and blindness of those who worship graven images. Read *verses 9-20*. A very similar idea is conveyed by the tradition concerning Abraham

when he was at home among his heathen relatives. It is told that Abraham's father was a maker of images, and that one day when he was absent Abraham destroyed all that were made, with the exception of the largest one, and in the hands of that one he placed a large stick. Of course Abraham was taxed with having destroyed the gods, but he said that the largest god had done the mischief in a fit of anger. "How can you mock me?" retorted Terah. 'Have idols reason?' Then Abraham answered, 'Do not your hearts hear what your mouth speaks?' But Terah, infuriated at him, took him to Nimrod, that he might be punished. 'If you will not worship the gods of your father,' said the king, 'then worship fire.' 'Why not water,' replied Abraham, 'which puts out fire?' 'Well, then, worship water.' 'Why not, rather, the clouds which hold the water?' 'Very well, worship the clouds as well.' 'But why not, rather, the wind which blows the clouds away?' 'Well, worship the wind.' 'Why not, rather, men, who can resist the wind?' But now Nimrod lost patience, and told him that he spoke only folly. Fire was *his* god, and he would throw him into it-'and,' added he, 'may *your* God come and save you from it.'" -*Hours with the Bible. SITI April 22, 1889, page 231.43*

Of course this is simply tradition, and may never have taken place; but the same ideas must have presented themselves to more than one thoughtful mind among the heathen. Everyone who, like Abraham, turned from his father's idols to serve the Maker of heaven and earth, must have first seen the folly of worshiping objects which had no power of will. *SITI April 22, 1889, page 231.44*

It was to the visible creation that the apostle first directed the minds of the heathen when attempting to teach them the way of life. When the men of Lystra were about to sacrifice to Paul and Barnabas, the apostles cried out: "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." *Acts 14:15-17. SITI April 22, 1889, page 231.45*

This appeal to the things that are made, was the only way that the heathen could be convicted of the folly of idolatry. But how could they from nature learn righteousness? They could not; but when their minds were awakened to the fact that there is a God above all things that are made, the next thought would naturally be, "What must we do in order to please him?" And when a soul in sincerity asks that question, God will not leave him in ignorance. As Paul said to the Athenians, "He is not far from every one of us." God will send a messenger with the revealed word to those who accept all that is taught them by the revelation of nature. Or he can work independent of human agency, by his Holy Spirit, applied to them directly, as in the case of Abraham. This much we may be sure of, that God is not cramped for means to carry on a work that he has begun. And since he has given a revelation of himself that speaks a universal language, he can easily bring the one who heeds that silent voice into circumstances where he can learn the way of God more perfectly. *SITI April 22, 1889, page 231.46*

The first chapter of Romans should of itself be sufficient to show all those professed Christians who teach what they call the "larger hope," the baselessness of their scheme of probation after death. They say that such a probation is necessary in order that the heathen who have not had a chance in this life, may have a fair chance, not realizing that in so saying they are charging God with injustice. God has given all men a chance. He has made a revelation of himself in language that can be understood by the most ignorant of the heathen; and the fact that some among the heathen have turned to God simply from the force of this evidence, shows that all might if they would. God did not arbitrarily choose Abraham from among the heathen, to make him the father of the faithful, but he chose him because he already acknowledged God, and in the midst of idolatry was faithful to all the light and knowledge that he had. "To him that hath shall be given, and he shall have more abundantly; but from him that hath not shall be taken away even that which he hath." The truth of the first part of this statement is attested by many instances recorded in the Bible, from Abraham down; the last part will be more apparent as we consider the next verses in the book of Romans. *SITI April 22, 1889, page 231.47*

One thought more. If the heathen are without excuse for their wickedness, what shall be said of those who dwell in a land where the gospel is preached, and where the Bible is within reach of everyone? They cannot say that they have not been called, for on every side there is the voice of God calling, "Turn ye, turn ye, for why will ye die?" When at last they stand before God, not having on the wedding garment of his righteousness, which he offers freely to all, they can utter no word of excuse; they will be speechless. *W.SITI April 22, 1889, page 231.48*

"The Divinity of Christ. Christ as Lawgiver" The Signs of the Times, 15, 16.

E. J. Waggoner

Since all must honor the Son even as they honor the Father, they must honor him not only as Creator, but as Lawgiver. Says Isaiah: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us." *Isaiah 33:22*. The statement of Christ, that "the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honour the Father" (*John 5:22, 23*), is in itself evidence that Christ is lawgiver. Only the power that makes the laws can provide for their execution. We shall now proceed to give proof that the law was given by Christ, even as it is his righteousness. *SITI April 22, 1889, page 231.49*

Christ was the leader of the children of Israel from Egypt to Canaan. Perhaps there is no one who does not believe this in a general way; but it is susceptible of very clear proof. We quote first *1 Corinthians 10:4*, which says that the fathers "did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ." This of itself is sufficient to settle the matter. Christ is the Rock upon which the church of God is built, and the Rock that shall grind the enemies of God to powder. *Matthew 16:18; Ephesians 2:20; 1 Peter 2:4-8; Luke 20:17, 18*. He is the Rock upon which those who are lifted from the horrible pit of sin have their goings established. *Psalms 40:1, 2; 1 Corinthians 3:11*. It was he whom Israel rejected when he "lightly esteemed the Rock of his salvation." *Deuteronomy 32:15*. *SITI April 22, 1889, page 231.50*

This is still more clearly shown by a comparison of *Numbers 21:5, 6* and *1 Corinthians 10:10*. The first text tells that “the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.” Here we see that the people spoke not only against Moses, their visible leader, but also against God, their invisible leader. Now in *1 Corinthians 10:9* Paul tells plainly against whom they were murmuring. He says: “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” So it was Christ who, with the name of God, was leading Israel, and it was against him that they murmured.*SITI April 22, 1889, page 231.51*

Hebrews 3:5-11 also teaches the same thing very plainly. One has only to read it with care to see that Christ is the one whose voice the Holy Ghost warns us not to reject as did the fathers who tempted him forty years in the wilderness. We quote:-*SITI April 22, 1889, page 231.52*

“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.”*SITI April 22, 1889, page 247.1*

Since Christ was the leader of ancient Israel from Egypt to Canaan, it follows that Christ was the Angel of the Lord who appeared to Moses in the burning bush, and said:-*SITI April 22, 1889, page 247.2*

“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to

look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." *Exodus 3:6-8.SITI April 22, 1889, page 247.3*

If any should object to this most natural conclusion, on the ground that the one here speaking calls himself "I AM THAT I AM," the self-existent One-Jehovah-we have only to remind him that the Father hath given to the Son to have life in himself (*John 5:26*), that Christ asserted the same thing of himself when he said, "Before Abraham was, I am" (*John 8:5, 6*); for which supposed blasphemy the Jews attempted to stone him; and that by the prophet he is most plainly called Jehovah, in the following passage:-*SITI April 22, 1889, page 247.4*

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS literally, "Jehovah our righteousness." *Jeremiah 23:5, 6.SITI April 22, 1889, page 247.5*

But to return to the main point, which is that Jesus was the leader of Israel from Egypt, the Redeemer of his people from bondage, as shown by the texts cited. Now connect the introductory words of the Decalogue: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." *Exodus 20:1-3*. This scripture positively identifies the leader of the children of Israel from Egypt, as the giver of the law from Sinai. If it is said that in the transaction we cannot separate the Father and the Son, we reply that that is just the point we are making. The Father and the Son cannot be separated in any transaction, for they are one. But just as the Son was the one by whom all things were created, so was he the one who declared to the people the law of Jehovah. Thus he is the divine Word. The Son declares the will of

the Father, which is also his own will.*SITI April 22, 1889, page 247.6*

The fact that it was the voice of Christ that declared the law from Sinai, may be demonstrated in another way, as follows: "After speaking of the giving of the law, in *Hebrews 12:18-21*, the apostle says: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." *Hebrews 12:25, 26.SITI April 22, 1889, page 247.7*

This tells us that the same voice which shook the earth at the giving of the law from Sinai will once again shake the earth, and the heavens also. Now note the following texts, which show what takes place in connection with the second advent:-*SITI April 22, 1889, page 247.8*

1 Thessalonians 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."*SITI April 22, 1889, page 247.9*

That it is Christ's voice that is then heard is shown by *John 5:26-29*:-*SITI April 22, 1889, page 247.10*

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."*SITI April 22, 1889, page 247.11*

So it is the voice of the Son of God that opens the graves. Now we will compare a few more scriptures. In *Psalms 2:6-8* we learn that Christ is to rule the heathen with a rod of iron, and to dash them in pieces like a potter's vessel. Isaiah says that "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." *Isaiah 11:4*. In *Revelation 19:11-21* we have a

description of the going forth of Christ with the armies of Heaven to contend with and destroy the wicked nations of earth; and in *Jeremiah 25:30, 31* this battle is thus described:-*SITI April 22, 1889, page 247.12*

“The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword.”*SITI April 22, 1889, page 247.13*

Compare with this *Revelation 19:15* and *Isaiah 63:1-6*, and read *Joel 3:16*: “The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.” These texts are sufficient to show that the shaking of the heavens and the earth is done by the voice of the One who has the controversy with the nations, and who is to destroy them and deliver his people. We have already seen that the voice that is to shake the heavens and the earth is the same voice that shook the earth at the giving of the law. But it is Christ who is to dash the nations in pieces, and so it is his voice that will shake the earth and also heaven. Therefore it was the voice of Jesus that spoke the ten commandments from the top of Sinai. The law is the truth (*Psalms 119:142*), and Christ says, “I am the way, the truth, and the life.” *John 14:6*. The ten commandments are God’s righteousness (*Isaiah 51:4-7*), and his will (*Romans 2:17, 18*); but they represent the righteous will of Christ as much as they do that of the Father; for he and the Father are one. W.*SITI April 22, 1889, page 247.14*

“J. H. Waggoner, Death Notice” *The Signs of the Times*, 15, 16.

E. J. Waggoner

A cable dispatch from Basel, Switzerland, received the morning of the 17th brings, in the briefest possible terms, the sad news of the death of my father, Elder J. H. Waggoner, formerly editor of this paper, and for the last two years editor of *Les Signes des Temps*, at

Basel. He lacked but little more than two months of being sixty-nine years of age, and for over thirty-seven years he was an active worker in the cause of Sabbath reform and in the advocacy of the soon coming of Christ. As a minister he labored in the United States from Maine to California, and was from the first intimately connected with the publishing work. We have no particulars concerning his death, but know that he must have labored almost, if not quite, to the last, because at the writing of the last letter received from him, only a few days ago, he was in his usual health. In his death the cause has lost a faithful worker, and we have lost a most kind and loving parent. But we know that he rests in the blessed hope, which he loved so long. We stop the presses to make this brief announcement. We are anxiously waiting more definite news, and hope to be able to give a more detailed notice in the next issue. E. J. WAGGONER. *SITI April 22, 1889, page 247.15*

“Back Page” The Signs of the Times, 15, 16.

E. J. Waggoner

On account of the regular annual meeting of the Pacific Press Publishing Co. and the other meetings in connection therewith, we will issue no paper next week. No. 17 of the SIGNS will bear date of May 6. However, as the volume consists of fifty numbers, our subscribers will lose nothing by this omission, while printers and editors will obtain a much-needed rest, and be afforded an opportunity to attend the meetings. *SITI April 22, 1889, page 247.16*

It was stated that the Fresno camp-meeting that the missionary contributions from the Sabbath-schools the present quarter are to go to the establishment of a city mission in Hamburg, Germany. This was a mistake. According to the vote of the International Association, the Russian mission is to be the recipient of the Sabbath-school missionary contributions for the present quarter. We hope that it may be bountifully remembered. *SITI April 22, 1889, page 247.17*

The religious press of the country is wont to advocate Sunday laws as a temperance measure, but the fact that two of the leading religious weeklies of the country, namely, the *Congregationalist* and

the *Christian Union*, are opposed to prohibition in Massachusetts should open the eyes of the people the fact that with very many the exaltation of Sunday as a religious institution is the first, and, indeed, the only, object of Sunday legislation. The only effectual prohibition is that which closes all saloons 365 days every year, and that is the kind which the SIGNS advocates *SITI April 22, 1889, page 247.18*

The Young Men's Christian Associations "prayer-meeting topic" for April 22 is one worthy of more than an evening's consideration. It is, "If Christ were not risen, what? *1 Corinthians 15:13-19.*" We earnestly hope that this scripture may be considered apart from dogmatic, man-made creeds. It will throw some light on the source of immortality, and when this boon is given; it will show that men will utterly perish without the resurrection, even those who sleep in Jesus. Power to overcome sin and death, and everlasting life in the kingdom of God depend on the resurrection of Christ and our resurrection through him. Why should the glorious doctrine and fact of the resurrection be hidden by the unscriptural doctrine of the inherent immortality of the soul? Is not the Bible view worthy of serious regard? But if dead men now live, why the resurrection? why so much in the Bible concerning it? *SITI April 22, 1889, page 247.19*

The Roman Catholic Church in Great Britain is well organized. In England and Wales there is 1 cardinal archbishop, 16 bishops with 2 suffragans, and one cardinal (Newman); there are 2,380 priests, serving 1,306 chapels, churches, and stations, with a considerable number privately employed. In Scotland there are 2 archbishops, 4 bishops, and 341 priests. Ireland has 4 archbishops, with 28 bishops. And, as is generally the case, Rome is making its influence felt not only in religious but also in political circles. *SITI April 22, 1889, page 247.20*

The article in the new constitution guaranteeing religious liberty in Japan is to the effect that "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief," which means that the subjects of that empire shall believe just as they please provided the Government is willing. The provision is, of course, about as

valuable as an exemption clause in a Sunday law allowing Sabbath-keepers to do ordinary work on the first day of the week, provided it does not disturb others, and leaving the “others” the judges of what constitutes disturbance. *SITI April 22, 1889, page 247.21*

It is announced that Wilbur F. Crafts, the Secretary of the American Sunday Union, will visit this State in June next to labor and lecture in the interest of that association. Referring to Mr. Crafts and his proposed visit, the *California Voice* says: “He should receive here every possible help and encouragement, or, rather, we should of them ourselves to the utmost of his valuable services to rid our State of its unprofitable, demoralizing, and indecent [liquor traffic, we would naturally expect a temperance paper to say, but the *Voice* says] desecration of the Sabbath.” It is beginning to look very much as though the whole strength of the so-called Prohibition party was to be given, not to the suppression of liquor selling, but to the securing of Sunday laws. *SITI April 22, 1889, page 247.22*

Are not the words of the psalmist, “If I regard iniquity in my heart, the Lord will not hear me,” the solution of unanswered prayers? “The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit” (*Psalms 34:18*), but “he that turneth away his ear from hearing the law, even his prayer shall be abomination.” *Proverbs 28:9*. To turn away from hearing the law is to cling to those things which the law condemns, and that is to regard iniquity in the heart. The precious promises of God are for the broken of heart, those who are penitent, who loathe their sins, and desire to turn away from them; such have the blessed assurance: “Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.” *Psalms 68:13*. *SITI April 22, 1889, page 247.23*

The Roman Catholic archbishop, the “Most Rev. Dr. Riordan,” of San Francisco, is on his way back from Rome. While passing through England, he spend several days at Liverpool, during which time he gave his views on the American public school system, as reported in the *Catholic Times* of that city, of February 8. Below we give some quotations which show what this American prelate says of our public schools:-*SITI April 22, 1889, page 247.24*

"Of course the battle is a serious and a difficult one. The public schools are thoroughly equipped for the work of instructing youth, and it is a strain upon us to find resources to enable us to compete with them." *SITI April 22, 1889, page 247.25*

After complaining that no religious instruction is given in the schools, he says: "Of course, the result is deplorable...In our country there is an atmosphere not favorable to the growth of religious sentiment amongst the young, and, as a matter of fact, a good many Catholics are impregnated by it." *SITI April 22, 1889, page 247.26*

But if religious instruction were given, the archbishop would be still more dissatisfied than he is now, unless that instruction was Roman Catholic. That is the secret of it all. Rome is a foe to our public schools because they teach the youth to think, and thinking is not favorable to Roman Catholicism. The result of no religious instruction in our public schools is deplorable from a Catholic standpoint only, whether that standpoint is held by Catholic or Protestant. *SITI April 22, 1889, page 247.27*

A leading London clergyman recently asked the question, "Why do the working-people not attend church?" and, according to the *Christian World*, received, among others, the following replies:-*SITI April 22, 1889, page 247.28*

"You ministers despise the workingman, and side with the robber landlords and capitalists." *SITI April 22, 1889, page 247.29*

"The workingman is quite willing to go to places of worship, and to take his wife and family, if the minister will go to him. The workingman don't want controversy. Let the churches be open every night, the same as the public-houses, for singing, lectures, and similar meetings." *SITI April 22, 1889, page 247.30*

"The workingman sees that his interests are neglected in the churches, and he therefore goes to the halls, clubs, societies, the open arch, the park-the workman's chapel. The school-master is abroad-*but not in broadcloth*. We have learned that we must go to men of our own class if we want to better ourselves." *SITI April 22, 1889, page 247.31*

"We workers are beginning to understand some of the past history of the country, and we find that the representatives of the churches and chapels have always been against the workmen." *SITI April 22, 1889, page 247.32*

"We work such long hours that we don't care to go to church on Sundays. We go into the country." *SITI April 22, 1889, page 247.33*

May 6, 1889

“Front Page” The Signs of the Times, 15, 17.

E. J. Waggoner

A Sunday paper announces that it will soon begin the publication of “a Bible novel of stirring and absorbing contemporaneous interest,” under the title, “Jephthah’s Daughter; or, the Vow, the Victim, and the Vengeance.” That paper is only following in the footsteps of the modern sensational preacher. *SITI May 6, 1889, page 247.34*

The National Liquor Dealers’ Association has, it is said, “appropriated \$25,000 for the purpose of paying for the insertion of newspaper articles stating that prohibition is a failure in Kansas and Iowa.” If prohibition were indeed a failure would the liquor men spend so much money in fighting it? Verily they would not. *SITI May 6, 1889, page 247.35*

Speaking of Sunday, Mrs. J. C. Bateham says: “Statistics show that on this day, protected by law, the sales of liquor are two and one-fourth times the average for the other six days, and the mischief wrought is in still greater proportion.” *SITI May 6, 1889, page 247.36*

Then would it not be well for the organization to which Mrs. Bateham belongs to devote little less attention to the protection of a special day and a little more to the suppression of the liquor traffic on all days? *SITI May 6, 1889, page 247.37*

Much as we may desire to do so, we can offer God no equivalent for that which we receive of him; we can glorify him only by thankfully accepting his bounty. David, speaking by the Spirit, asks, “What shall I render unto the Lord for all his benefits toward me?” and under the influence of the same Spirit answers, “I will take the cup of salvation and call upon the name of the Lord.” And that is all that anyone can do to merit the favor of God. “Blessed are the poor in spirit, for theirs is the kingdom of Heaven.” *SITI May 6, 1889, page 247.38*

The Presbyterian synod recently in session at Syracuse, N.Y.,

appointed a committee to devise a plan to promote Sunday observance within its bounds. Among other things, they recommended “that on the second Sunday of May all our ministers be requested to present to their congregations the claims of the Lord’s day.” The committee also appeals to lay members of the various congregations in the synod, “whether in office as elders or trustees or not, to use all their private and official influence for the better observance of the Christian Sabbath.” *SITI May 6, 1889, page 247.39*

“This we do,” says the committee, “in the interests of that large and growing number of men in every community who are being robbed of the weekly day of rest, and of all their home and church blessings, by the demand for their Sabbath labor, or the loss of their places of employment.” *SITI May 6, 1889, page 247.40*

Of course it is the right of every man who desires to do so to keep Sunday, the so-called Lord’s day or a Christian Sabbath; but is it the duty of the State not only to remove all difficulties in the way of keeping that day, but also to make its keeping obligatory upon all in order that those who regard it as sacred may be compelled to do that which they now feel that they ought to do, but which, from fear of losing employment, they neglect to do? We think not. *SITI May 6, 1889, page 247.41*

The *Denver Times* says that the open saloons on Sunday “is not a sign of progress. It is not a mark of enlightenment. It is not an assurance of that strong, true morality on which alone are builded up a stable government, and pure and orderly society.” Very true. But is the open saloons on any day a sign of any of these things? Certainly not. And so far as they exist in any community where there are saloons, they exist, not because of open saloons, but in spite of them. *SITI May 6, 1889, page 247.42*

The majority against the prohibition amendment in Massachusetts was a surprise alike to friends and foes of the measure. The total vote for the amendment is 88,696, against 138,195, showing a majority against the amendment of 49,400. Many professed Christians, and even some religious papers, fought shoulder to shoulder with the rumsellers on the side of King Alcohol. It is safe to

say that these same religionists are, however, in favor of strict Sunday laws in the interest of temperance.*SITI May 6, 1889, page 247.43*

Do you feel that you are a sinner? Thank God that he has enabled you to see your undone condition, and take courage, for “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” And not only has God made ample provision for your salvation, but he pleads with you to accept his mercy. “Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” *Isaiah 1:18*. Whosoever will may come.*SITI May 6, 1889, page 247.44*

No Christian ever yet had his pathway through life so overcast with shadow that some light did not appear. No hour of grief was ever so full of anguish that some cause of gratitude could not be found. If clouds gather round us, never mind; sooner or later they will have a silver lining. And although at times our ears can catch nothing but the clash and clangor of cross purposes in this life, we may rest assured that through all the discord of changing circumstances runs the sweet music of the voice of faith, assuring us that our destinies are in the hands of Him who doeth all things right. The alternation of light and shadow here will only make more glorious the eternally abiding sunshine of our Father’s smile, when we enter into his presence to rest forever. Let us only act well our part, and all will be right.*SITI May 6, 1889, page 247.45*

“The Church and the World” The Signs of the Times, 15, 17.

E. J. Waggoner

Seventh-day Adventists are often accused of preaching about the fallen condition of the churches; but they say no more than what is said by good men in the different churches, men who have the means of knowing. As an instance of this, take the following from the *Standard*, of January 3, a Baptist paper published in Chicago:-*SITI May 6, 1889, page 247.46*

Dr. Arthur T. Pierson, as he looks at the church exclaims: “Our Church life is undermined by worldliness. A worldly church prevents the conversion of sinners. More and more the eyes of men become blinded and sealed to the value of divine things. We thunder in the ears of men the terrible truths of God, but they are deaf and dead, and the very church itself so grieves and quenches the Spirit by fellowship with evil that there is no power in the Lord’s people to convert souls. Four-fifths of the nominal membership of our churches add nothing to their real power. They are either a dead weight or a positive hindrance to the advance of the gospel; they help to fill up the gulf between the truly religious, and the open enemies of Christ.” *SITI May 6, 1889, page 247.47*

Is this a true picture of the church as we view it as a whole? Is Dr. Pierson to be regarded as a pessimist? or does his consecrated life lead him to read or write “the signs of the times”? What calls for the Friday evening “lectures” in so many churches instead of the old-fashioned, God-honored prayer-meeting? Is it not an absence of that deep spiritual life which presses for utterance when God’s children assemble at the hour of prayer? In times of awakening how readily *the people* occupy the time! A long, formal address by the pastor is uncalled for and undesired. This is but a single illustration taken from scores with which every pastor is more or less familiar. *SITI May 6, 1889, page 247.48*

“By the Words” The Signs of the Times, 15, 17.

E. J. Waggoner

The following from a letter in the *S. S. Times*, and the comments there on, are worth serious thoughts on the part of all:—*SITI May 6, 1889, page 247.49*

“A hollow wax cylinder, a few inches long, and marked with indentations that my eyes hardly noticed, was put on a machine, and touched in a certain way by a roller, when from a small empty funnel issued the notes of a song, sung weeks ago by one far away. I followed the melody, now soft and low, then high and intense. The words, the time, the expression, all were on that wax cylinder, to remain imprisoned in those dots and lines, unexhaling in the air,

until summoned forth, and then sounding out upon the ear in perfect facsimile of the original voice. Of course, the exhibition preached its sermon to me on the text, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' How emphatically does Edison's new discovery, as well as the 'finds' of the archeological societies, confirm the authority of holy writ! It may be that Edison will invent a thought register next; and then how righteously we shall all have to live! Meanwhile, as we listen to the photograph, we shall have no reason to doubt that God could frame an apparatus to lay up our words, so that all the world shall have to acknowledge to him: 'Thou art clear when thou judgest.'" *SITI May 6, 1889, page 247.50*

It is true that the photograph simply illustrates the truth of the Bible suggestion of the preservation in God's universe of a record of every idle word, and of the sure disclosure of all the sayings and doings of every soul brought into final judgment. And there is added force given by such disclosures as it makes, to the Bible question, "Seeing that these things are thus, ...what manner of persons ought ye to be in all holy living and godliness?" *SITI May 6, 1889, page 247.51*

"The Bible the Word of God" The Signs of the Times, 15, 17.

E. J. Waggoner

The *Christian Union* of April 4 contains the following question and answer:-*SITI May 6, 1889, page 247.52*

"Will you please tell me what authority there is for believing the Gospels to be anything more than the honest narratives of men who had lived with Christ; also the Epistles to be anything more than the counsels of wise and good men, not inspired-that is, not having the words put into their mouths by the Holy Ghost?" *SITI May 6, 1889, page 247.53*

"The Gospels themselves do not profess to be anything more. In the Epistles it is asserted that 'we speak in words which the Spirit teacheth.' *1 Corinthians 2:13*. 'Words' here means 'discourse' rather than the grammatical parts of speech-that is, the ideal rather than

the material element of language. To be inspired is not identical with having the words put into the mouth by the Spirit. That the Gospels and epistles are inspired is plain from the fact that they are inspiring. Their inspiration is seen in the moral and spiritual power which they exert upon the conscience, and attests the illumination of their own consciences by the Spirit of Truth. But that this illumination was such as to exclude all error in whatever they wrote, although it is a tenet of local and provincial belief, is no part of the faith of the church catholic." *SITI May 6, 1889, page 247.54*

We do not propose to give a dissertation on inspiration, but we do want to protest against the passing of such theories as the above under the name of "Christian." To say that the Scriptures are to be considered as inspired if they are inspiring, but that the illumination of the writers was not such as to exclude all error in what they wrote, is simply to place them on a level with the writings of Shakespeare, Scott, Milton, and Macaulay. Some people are never moved by the reading of the Scriptures; then, according to the theory of the *Christian Union*, the Scriptures are not inspired to such ones. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." So then the *Christian Union* would have us believe that the Scriptures are not inspired to worldlings. Its theory by denying that they are indeed "the Scriptures of truth," makes it useless to preach to sinners, for there is nothing to reach them with. *SITI May 6, 1889, page 247.55*

If only the *Christian Union* were concerned in this matter, we should not say anything; but there are God-fearing men who rest all their hope on the truthfulness of the Bible, who have been caught by this theory, which virtually undermines their hope. We say that the theory that men are to judge of the inspiration of the Bible by the impression which it makes upon them, is the foundation of heathenism. Thus, it makes man a judge of God. To be able to decide upon the kind and degree of inspiration in any given passage, is to be able to know the mind of the Spirit of God. And the man who measures the inspiration of the Bible by his own understanding of it, makes himself equal with God; indeed, he makes himself a god; for he virtually declares that his own mind is the rule for himself. When he pursues a certain course, he does so,

not because the Bible says so, but because he wants to. He has no higher standard of right and wrong than himself. There are men who have held these loose views of inspiration who have yet been good Bible Christians, but only because they have not followed out their theories; but the effect of their teaching on others is often most disastrous. *SITI May 6, 1889, page 247.56*

To us it seems a terrible thing to sit in judgment upon God. The man who accepts as inspired only what commends itself to his judgment and understanding, either lifts himself up to the level of God, or else brings God down to his own level, which is the same thing. He says in effect that God cannot know any more than he does, and he really makes his own Bible. As we said before, men may hold such a theory as a theory which they have never, even in thought, followed to its end, and may remain earnest, God-fearing Christians; but what must be the effect of such a theory upon those whose Christian character is wholly unformed? We earnestly exhort every reader of the SIGNS OF THE TIMES to accept the following theory of the Bible as the only safe one, even if they do not comprehend to the full the mind of the Spirit of God:—*SITI May 6, 1889, page 247.57*

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” *2 Timothy 3:16. SITI May 6, 1889, page 247.58*

“Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” *Proverbs 30:5, 6. SITI May 6, 1889, page 247.59*

“Yea, let God be true, but every man a liar.” *Romans 3:4. E. J. W. SITI May 6, 1889, page 247.60*

“Divinity of Christ. Lawgiver and Redeemer” The Signs of the Times, 15, 17.

E. J. Waggoner

LAWGIVER AND REDEEMER

We may take the fourth commandment, and show that what is true of the whole law is specially true of it. Thus; in that commandment we read that “in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.” *Exodus 20:11*. *Genesis 2:3* also says: “And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” *SITI May 6, 1889, page 247.61*

The One who made the heavens and the earth also made the Sabbath for man. He made it by resting at the close of his creative work, and by afterwards blessing and sanctifying the day upon which he rested-the seventh day. It was the same being who created, who rested on the seventh day, who blessed the seventh day, and who sanctified it, or set it apart for man to use, with instruction how he should use it. But it was Christ who created the heavens and the earth, for “by him were all things created, that are in heaven, and that are in earth, visible and invisible.” “All things were created by him.” Therefore it was Christ who made the Sabbath. He is Lord of all, even of the Sabbath-day. *Matthew 12:8*. Thus we identify the Sabbath,-the same day which the Jews professed to keep, and which they wickedly accused Christ of violating,-with the Lord’s day. So we have proved in general and in particular that Christ is the Lawgiver for all mankind. We must honor him, therefore, as Creator, and as Lawgiver, and now, lastly, as Redeemer. And in this we come to the comforting, encouraging part of all that has gone before. *SITI May 6, 1889, page 247.62*

A few texts will suffice on this point. We first quote *John 3:16*: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” But the giving was not all on the part of the Father. Both Father and Son shared equally in this, as in all things else. Paul says of Christ that he “*gave himself* for our sins, that he might deliver us from this present evil world, *according to the will of God* and our Father.” *Galatians 1:4*. See also *Titus 2:13, 14*. *SITI May 6, 1889, page 247.63*

But while the Father and the Son shared equally in this work, the Son was the one in whom the Father was revealed, as we have

learned from *John 1:18* and *14:7-9*. Paul also expressly declares that “God was in Christ, reconciling the world unto himself.” *2 Corinthians 5:19*. We can know the measure of God’s love for man only as we “know the love of Christ, which passeth knowledge;” and we can learn this only from Calvary. So John says, “Hereby perceive we the love of God, because he laid down his life for us.” *1 John 3:16*. It is our God that is our Redeemer. *SITI May 6, 1889, page 247.64*

What a pledge this affords of the faithfulness of the “exceeding great and precious promises” of the gospel. The great law of the universe was broken by the inhabitants of this little planet, and the Lawgiver gave himself to redeem these rebels. If he had deputed an angel, we would have no surety of salvation; but he gave himself. No other life was of enough value. By giving himself he fulfilled the words of the prophet: “The Lord is well pleased for his righteousness’ sake; he will magnify the law, and make it honorable.” *Isaiah 42:21*. He magnified it by his death. By that he showed its worth, and how utterly impossible it is for the law to be changed or abrogated, or to swerve in the least from its rigidity. *SITI May 6, 1889, page 247.65*

This meets the infidel cavil of the injustice of having an innocent person suffer for a guilty one. That would be unjust, under ordinary circumstances; but when that innocent one is the Lawgiver himself, there is no injustice. God could no relax one jot of the claims of his law. To do that would have been to deny himself, to set aside his own righteousness. But he had a right to give himself for man, and in so doing he vindicated his law and justified believing sinners, and at the same time was perfectly just. *SITI May 6, 1889, page 247.66*

And if the Lawgiver gave himself for us, to redeem us from the transgression of his own law, what greater assurance could we ask that he will save to the uttermost all who come to him? Well might Paul say, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” *2 Timothy 1:12*. When we remember also the wonderful power manifested in the creation, in bringing the worlds from nothing, how appropriate are the words of the apostle Peter: “Wherefore, let them that suffer according to the will of God commit the keeping of their

souls to him I well-doing, as unto a faithful Creator.” 1 *Peter* 4:19. He who is able to take things that are not, to bring to naught things that are (1 *Corinthians* 1:28), is able to take our very weakness and turn it into strength; and for our further assurance we have the record of many who “out of weakness were made strong.” *Hebrews* 11:34. Well may the poet sing:-*SITI May 6, 1889, page 247.67*

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
Who unto the Saviour for refuge have fled?” E. J. W.*SITI May 6, 1889, page 247.68*

“Back Page” The Signs of the Times, 15, 17.

E. J. Waggoner

The First Congregational Church of this city celebrated Good Friday this year, “the first time,” says the *Examiner*, of San Francisco, “that Good Friday has ever been observed in Oakland by any sect except the Catholics and Episcopalians.”*SITI May 6, 1889, page 247.69*

This is only another straw which shows that the current is setting Romeward. Easter is generally observed, Good Friday is growing in favor, and many of the leading religious papers outside of the ritual churches are advocating a modified sort of Lent. And the end of the journey is Rome. *She* advocates to compromise. The compromise is all on the side of the Protestant churches, so-called.*SITI May 6, 1889, page 247.70*

A correspondent asks an explanation of the permission given in *Deuteronomy* 14:21 to the Hebrews to sell to the heathen that which died of itself. The solution to the matter lies in the fact that the “strangers” and “aliens” to which they were permitted to sell that which died of itself, were in the habit of using just such things for food. Some Indian tribes still eat that which “dieth of itself,” and they frequently buy or beg such carcasses from their civilized neighbors, and would feel that they were greatly injured if the owner of such animals should bury or burn their bodies instead of allowing them to

have them for food. This was undoubtedly true of the heathen neighbors of the children of Israel, hence the permission given in *Deuteronomy 14:21*. *SITI May 6, 1889, page 247.71*

On the night of April 26, a man was killed in a prize fight in San Francisco. For reasons which it is unnecessary to state, none of the parties to a fight, which had been announced to take place, failed to put in an appearance, and as the secular papers tell the story, "bankers, brokers, lawyers, doctors, men from all the professions and fresh from the Jackson-Cardiff fight, crowded the *café* and boxes, and, flushed with wine, yelled lustily for a fight." To meet the demand, the manager of the affair induced a young man to take the place of the absent pugilist, and in a few minutes the substitute was dead, killed instantly by a blow over the heart, to gratify the brutal instincts of "bankers, brokers, lawyers, men from all the professions," in the city of San Francisco. In what respect is a civilization which tolerates such things better than that of Rome two thousand years ago? *SITI May 6, 1889, page 247.72*

"Those Tent Meetings," by Malcom B. Duffie, Battle Creek, Michigan. Address the author. Price, 25 cents. This little monograph both "whyming recital, founded on actual facts and every-day experiences," as many of our laborers in tents will recognize. It is indeed novel, and he who begins to read will wish to finish. It takes up in rhyme the whole course of a tent-meeting, with its varied lights and shadows, true to life, with each point pressed home with appropriate texts from the Book of books. It is neatly printed, and the nine cuts which embellish the work are, on the whole, very natural. It is worth its price, and we do not see how it can fail to do good. *SITI May 6, 1889, page 247.73*

In reply to a question relative to the genealogy of Christ we would say that the lists of the ancestors of Jesus given by Matthew and Luke have been the ground of a great deal of controversy, and numerous theories have been advanced. According to one of these theories, both the lists are intended to present Jesus as the reputed or legal son of Joseph, that of Matthew being the royal and that of Luke the private genealogy of the heir to the crown and throne of David. With this theory is connected the supposition that Mary and Joseph were first cousins. *SITI May 6, 1889, page 247.74*

Another and more widely accepted theory is that Matthew gives Joseph's genealogy, and Luke that of Mary. This view makes Joseph the son-in-law and Jesus the *grandson* of Heli, who, according to the Talmud, was Mary's father. This includes Christ in the royal line of David in two ways: *Legally*, through Mary's marriage with Joseph; and *naturally*, through Mary herself being a member of the royal family. *SITI May 6, 1889, page 247.75*

It is hoped that our readers and friends will not pass lightly over the report of the annual meeting of the Pacific Press Publishing Company, found on another page. There is much in it of interest. While the report does not show a large profit, it shows a greater work than any year previous. Over eleven million pages more of the truth have been given to the world from this office than in any previous year. The friends of the cause of present truth will note the evidences that the work is enlarging in the change that has been made in the *American Sentinel* from a monthly to a weekly; in the greater advantages which the *Sentinel* soon will have, and which are demanded by the increased agitation on the question of Church and State; in the services that has followed the establishment of the branch offices, especially in New York; and in the proposed establishment of an office in the great center of the commercial and literary world, London. All these enlargements and additions call for consecrated work and means. Some are going from us, Brethren Saunders, Gibson, Hope, and others to England, Brother Morrison and wife to Australasia. May God go with them, and may he help his people to consecrate themselves and their means to his work, that these new enterprises may be supported, and that other men may be found whom God can choose to go forth into the great harvest-field. It is too late to falter now. God has no place for laggards. He will choose the clean vessels that are nearest. He will honor those who honor him. *SITI May 6, 1889, page 247.76*

“Ten Lectures on Catarrh” The Signs of the Times, 15, 17.

E. J. Waggoner

Of all diseases which drive away buoyancy of spirits and darken everything, next to dyspepsia is nasal catarrh; in fact, we do not know but the latter will bear off the palm as the destroyer of comfort

and blighter of hope; and hopeful indeed is the individual who will rise above their combined attacks. Catarrh is almost a universal disease, and as harmful as universal. It is not alone the discomfort attending it which makes it so much dreaded, but its results are many times very serious. Blindness and deafness often result, and hoarseness, chronic inflammation of the tonsils, chronic sore throat, and other affections, are sure to follow if the disease is neglected. It present only in a mild form, it renders the one affect peculiarly susceptible to such diseases as diphtheria. Many have tried patent nostrums till they have become discouraged, and many others believe that either the disease does not amount to much or that it cannot be cured.*SITI May 6, 1889, page 247.77*

It is with satisfaction that we notice a pamphlet now before us treating on this very subject, entitled, "Ten Lectures on Nasal Catarrh." The author, J. H. Kellogg, M.D., a thoroughly scientific physician of large experience, has demonstrated the truth of the principles and methods which he advocated. He contends that catarrh, can be cured, not by the much-advertised "catarrh remedies," against which he warns his readers, but by means within the reach of all. He gives the hygiene of the disease, one of the most essential features in its successful treatment, and the best methods in use by experienced specialists, as well as his own experience in thousands of cases of catarrh. In ordinary cases, the patient with this book of instruction can trust himself, while the inexperienced physician can gain much by the study of this work. Valuable prescriptions are given for the disease, which can be made up of remedies to be found at any first-class drug store. It is a book which all ought to have and which, if followed, will be of great value. Price 25 cents. Address, Pacific Press, Oakland, Cal., or 43 Bond Street, New York.*SITI May 6, 1889, page 247.78*

May 13, 1889

“Front Page” *The Signs of the Times*, 15, 18.

E. J. Waggoner

The greatest helps to the understanding of the Bible are an unprejudiced, humble mind, an overruling desire to know just what God's will is, that it may be performed, and the Bible itself. “The secret of the Lord is with them that fear him; and he will show them his covenant.” *Psalms 25:14. SITI May 13, 1889, page 247.79*

The Lord does not ask us to wait till we are worthy before we come to him. If we should do this, we would never seek him. He invites us to come just as we are, with humble hearts, realizing our unworthiness; and then God says, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Could we ask more? Thus by coming in God's ways, he makes us worthy. *SITI May 13, 1889, page 247.80*

The statement is definitely made in several London papers that the episcopal bishop of Glasgow has inhibited Canon Wilberforce from talking temperance in the churches of that diocese, because he cooperates with the ministers of the Church of Scotland in his work. Commenting on this fact the *Christian at Work* says: “The establishment will not gain much headway in Presbyterian Scotland by this sort of proceedings.” Certainly it ought not to gain much. *SITI May 13, 1889, page 247.81*

We suppose that some will see in the fact that the new United States cruiser *Vesuvius* can send four and a half tons of dynamite into another vessel in six minutes, and send a thousand men into eternity in the same time, an evidence of the approach of the time when war will be no more, because it will be so terrible that none will dare engage in it; but to us it is an evidence of the approach of the final clash of the nations of the world before they are dashed to pieces by the Lord at his coming. *SITI May 13, 1889, page 247.82*

An association has been organized in Japan, the object of which is to maintain Buddhism, especially in view of its political character in

the empire. The members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies and business companies, "carefully to exclude all who are disloyal to our emperor or untrue to Buddhism by believing in the foreign religion called Christianity." This is simply National Reform in the interest of Buddhism. But there is hope for Christianity in the fact that many of the Japanese newspapers which have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics. And it ought to be condemned not only in Japan but in the United States. If it is right that the majority should rule in matters of religion in one country it cannot be wrong in another, and Japan would have the same right to exclude or boycott Christianity that the United States would have to discriminate in religious matters. *SITI May 13, 1889, page 247.83*

The only real growth in Christian life comes by appropriating God's word. The Christian is begotten through the word of God (*1 Peter 1:21; James 1:18*), born of the water and the Spirit (*John 3:5*); and it is by the word of God that he grows up into Christ, the Incarnate Word. *1 Peter 2:1-5*. He must not only read the word, or understand the word, but he must appropriate or engraft the word (*James 1:21*), till the truth of God becomes a very part of his being. It is this that the psalmist means when he says, "Thy word have I hid in mine heart, that I might not sin against thee." *Psalms 119:11. SITI May 13, 1889, page 247.84*

The ceremonies of the Christian religion are few. It needs no more than it has to manifest its true character; for from that individual who possesses true religion, there are ever flowing words and acts which show the hidden spring within. Ceremonies are outward; religion springs from within; its seat is in the affections and principles which control the individual. The multiplying of needless ceremonies, the increase of ritual pomp and splendor, always calls attention from the real inner life to an unreal outer life, till at last religion is lost in form and ceremony. This is the way it was with the early church, and Rome was developed. Are not our Protestant churches walking in the same path in their aping of Rome in ornate display and multiplication of days and times? *SITI May 13, 1889,*

Said the Father, "This is my beloved Son in whom I am well pleased; hear ye him." *Matthew 17:5*. Jesus says, "If thou wilt enter into life, keep the commandments." *Matthew 19:17*. Again he says, "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *Revelation 22:14*. And this is the testimony of the whole of the inspired word-keep the law of God; "for this is the *whole duty* of man." *Ecclesiastes 12:13, 14*. But that man cannot keep the law of God is true; nevertheless, it is his duty. And in order that he may perform that duty, and be brought into harmony with his law, God gives him the gracious privilege of doing through Christ what he could not do in his own strength. The righteousness of God is imputed for past sins (*Romans 4:5-8; 3:25, 26*), the man is regenerated (*2 Corinthians 5:17*), and his works become the righteousness of faith in Christ; for God works in him to will and to do of his good-pleasure. The law is ever a rule of duty, the gospel is the power of God which brings man into harmony with that rule. *SITI May 13, 1889, page 247.86*

"Five Short Rules for Christians" The Signs of the Times, 15, 18.

E. J. Waggoner

1. Never neglect daily private prayer; and when you pray, remember that God is present and hears your prayers. *Hebrews 11:5. SITI May 13, 1889, page 247.87*
2. Never neglect daily private Bible reading. All backsliding begins with the neglect of these two rules. *John 5:39. SITI May 13, 1889, page 247.88*
3. Never let a day pass without trying to do something for Jesus. *Luke 5:13-15. SITI May 13, 1889, page 247.89*
4. If you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. *Colossians 3:17*. If you cannot do this, it is wrong. *Romans 11:23. SITI May 13, 1889, page 247.90*

5. Never take your Christianity from Christians. *2 Corinthians 10:12*. Ask yourself, "How would Christ act in my place?" and strive to follow him. *John 10:27.SITI May 13, 1889, page 247.91*

"Glorify God as God. *Romans 1:21*" The Signs of the Times, 15, 18.

E. J. Waggoner

Romans 1:21.

The apostle Paul says of the heathen that they are "without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." *Romans 1:21*. We have already seen, from the preceding verse, how they knew God. His eternal power and Godhead are clearly seen by the things that are made. "The heavens declare the glory of God; and the firmament showeth his handiwork." *Psalms 19:1*. Even the unlearned savage sees in nature evidences of the power and glory of God; and history affords abundant testimony to the fact that the ancient heathen philosophers and priests, although they worshiped idols, and taught the people idolatry, did have knowledge of a supreme Deity. Therefore they were "without excuse." The heathen do not need a second probation, in order that they may have "a fair chance." Not a man has ever lived on this earth to whom enough light has not been given either to save him or to witness to the justness of his condemnation. *SITI May 13, 1889, page 247.92*

"When they knew God, they glorified him not as God." How could they have glorified him as God? The answer is suggested by the verse which tells how they knew him. How did they know God?-By his works. Then it is evident that to glorify him as God, would have been to honor him as Creator. God has "made his wonderful works to be remembered," for it is by remembering them that men remember him. And the one thing which he has given as the memorial of his creative power is the Sabbath. Thus the fourth commandment says:-*SITI May 13, 1889, page 247.93*

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the

Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." *Exodus 20:8-11.SITI May 13, 1889, page 247.94*

The fact that Jehovah made the heavens and the earth is that which distinguishes him above all false gods. See *Psalms 96:4, 5; Jeremiah 10:10-13*. And the seventh-day rest is the one thing which he has given to enable man to remember that it is he that made all these things, and that he alone is worthy of worship. Therefore it is evident that only by keeping the Sabbath according to God's commandment could the ancients have glorified him as God, and retained their knowledge of him.*SITI May 13, 1889, page 247.95*

The Scriptures state this fact very clearly. In the song for the Sabbath-day (*Psalms 92*) the psalmist says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." *Verses 1-6*. The fool does not consider the works of God's hands, therefore he says in his heart, "There is no God."*SITI May 13, 1889, page 247.96*

When God chose Abraham from among the heathen, as the one to be the father of the faithful, it was because Abraham alone served him. Afterwards he made the Israelites the depositaries of his law, because, of all the nations, they alone cared to know him. All others had lost the knowledge of God, and like Pharaoh could say, "I know not Jehovah." Yet to his own chosen people, who had the knowledge of his wonderful works to the children of men, the Lord said: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." *Exodus 31:13*. The Sabbath alone stood between them and heathenism. If they had kept the Sabbath

according to the commandment, they would never have gone into idolatry; when they did join the nations round about them in their corrupt practices, it was only after their neglect of the Sabbath had resulted in their forgetting God, whose mighty power and goodness it commemorated. Thus all the punishment that came upon the Israelites, and all their captivities, were declared to be because they did not keep the Sabbath. Forgetting the Sabbath was a synonym for forgetting God, and indulging in the abominations of the heathen.*SITI May 13, 1889, page 247.97*

Nowhere is this more clearly set forth than in the twentieth chapter of Ezekiel. So plainly does the Lord there show the connection between Sabbath-breaking and the abominations of idolatry, that a simple reading of the passage is about all that is necessary. Speaking of the children of Israel, the Lord says:-*SITI May 13, 1889, page 247.98*

“Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted

my Sabbaths; then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.” *Ezekiel 20:12-21.SITI May 13, 1889, page 247.99*

From this it is evident that Sabbath-breaking always led to idolatry. The twentieth verse plainly states that the Sabbath was the means by which the Israelites could retain their knowledge of God. They could not by any possibility keep the Sabbath and be idolaters at the same time; neither could they be idolaters so long as they kept the Sabbath as God commanded them.*SITI May 13, 1889, page 247.100*

The Sabbath, therefore, as the safeguard against idolatry, is the mark of true religion. In the proper observance of the Sabbath, we find the highest expression of Christian life. Without the observance of the Sabbath, there can be no real worship of God; for he who does not worship God as the Creator of all things, does not glorify him as God; and the Sabbath is that by which we acknowledge him as Creator.*SITI May 13, 1889, page 247.101*

It is often stated by the people who call themselves National Reformers, that the Sabbath is the only safeguard against heathenism; that if a nation ceases to keep the Sabbath, it will inevitably run into heathenism. This is true, as we have shown; but it is not true as they say it, because by the word “Sabbath” they refer to Sunday; and Sunday, instead of being a safeguard against heathenism, is the “wild solar holiday of all pagan times.” There is nothing in the observance of Sunday that can show anything whatever about God. Only the seventh day can be the memorial of creation, for only on that day did God rest, and it was that day only that he blessed and set apart. The first day cannot, as it is claimed, be the memorial of the resurrection of Christ; for it was never appointed as such a memorial, even as it could not appropriately commemorate such an event. Besides, in baptism we have the divinely appointed memorial of the death and resurrection of Christ. So, as before stated, there is nothing about Sunday which can show the power of God, any more than could be shown by Monday or Friday.*SITI May 13, 1889, page 247.102*

The form of idolatry which has existed almost universally from the

most ancient times, is sun-worship, for which Sunday stands. This was the day dedicated to the sun, and observed by the heathen, not as a Sabbath, but as a day of wild, unbridled, sensual indulgence. And so, as sun-worship, with all its attendant abominations, stands as God's great rival in the allegiance of mankind, Sunday stands opposed to the Sabbath, as the holiday universally observed by men when they ceased to glorify the Creator as God. E. J. W.*SITI May 13, 1889, page 247.103*

"Peace" The Signs of the Times, 15, 18.

E. J. Waggoner

Peace is not a feeling or an emotion, but a condition. We are not at peace because a pleasurable, self-satisfied feeling reigns within, but because we have complied with those conditions which bring peace. So is our peace with God. Many look in a wrong direction for peace, and do not know it when it comes. God is not at enmity with us. It is the carnal mind which "is enmity against God." *Romans 8:7*. But when the sinner capitulates, lays down his arms of rebellion, when he renounces the carnal heart, and yields himself to God's law, in short, when he complies with the conditions of peace,-repentance toward God and faith in Christ-he is at peace with God. He has naught against God, and the Lord has naught against him. There is naught between them. Whatever joy or solace is present in the individual, there is peace between him and God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."*SITI May 13, 1889, page 247.104*

"Back Page" The Signs of the Times, 15, 18.

E. J. Waggoner

We learn from the *Japan Gazette*, published in Yokohama, that Brother A. La Rue is now in that city. Brother La Rue has for several years past been laboring as a ship missionary in Honolulu and Hongkong, and already considerable fruit of his labors has been seen. May the blessing of the Lord of the vineyard still attend his efforts.*SITI May 13, 1889, page 247.105*

One of our brightest little exchanges is the *Moral and Scientific Companion*, published at Florence, Arizona. Besides its contributions in the way of articles and cuts of the *flora, fauna*, and curiosities and customs of Arizona, it is making a brave and logical fight for civil and religious liberty, or freedom to worship God according to the dictates of one's conscience. It is published monthly, and is well worth its price, twenty-five cents a year. May it grow and prosper in what it so well advocates. *SITI May 13, 1889, page 247.106*

The wife of a prominent Chicago clergyman and editor of a religious paper was detected recently in the act of shop-lifting, and was arrested. Influential friends succeeded in compromising the case, and now it is explained that the lady is the victim of kleptomania, which is nothing more than a violation of the tenth commandment gone to seed, and the legitimate fruit is theft, a violation of the eighth commandment. Commenting on this case, a secular paper says:-*SITI May 13, 1889, page 247.107*

"This case shows the prevalence of what is apologetically called kleptomania. It is very doubtful whether one woman in ten caught in this mean species of theft is really insane. The great majority are consumed by a desire to outshine their neighbors in dress, and, not having the means to purchase costly goods, resort to stealing. It is doubtful whether the compromise of such cases is a good thing, as, despite the hardships to individuals, a few punishments dealt out would do a great deal to check a vice that has become lamentably common." *SITI May 13, 1889, page 247.108*

We hope that our readers will not fail to read "Hindu Widows," found on another page; and try to realize, if they can, that some such custom as this might have been prevalent among us had it not been for Christianity and its educating, humanizing, elevating influences. We often take the glory of all our good deeds, or lack of extremely bad ones, to ourselves; but if we had, in the darkness of heathenism, we too would have been heathens. It is only because the light and liberty and beauty of Christianity has fallen upon the nations of the Orient, that makes these terrible customs look so dark. And how it ought to stir every true Christian to do all in his power to reach with the light of the Word those who are in

darkness.*SITI May 13, 1889, page 247.109*

Up to the time of closing this paper full particulars of Elder J. H. Waggoner's death had not been received, but a brief letter from a Brother John Vuilleumier, Basel, Switzerland, confirms the sad news received on the 17th ult., by cable, and also the opinion that his death was very sudden. As was supposed, Brother Waggoner worked up to the very last, the day before his death being one of unusual activity. He was found dead at six o'clock in the morning, in his kitchen, whether it is supposed she had gone an hour before to procure some means of relief from pain which it is thought he was suffering. It seems, however, that his last night must for the most part have been one of quiet, as his wife knew nothing of his absence from her side till a few minutes before she discovered him cold and death.*SITI May 13, 1889, page 247.110*

After a suspension of nearly five months, caused by the death of its former editor, Rev. H. Friedloender, *The Peculiar People*, a Christian journal devoted to Jewish interests, again makes its appearance, this time as a monthly instead of a weekly publication as formerly. In his salutatory, the new editor, Rev. W. C. Daland, says that "there is between the Jews and the Christian nations a misunderstanding centuries old," and that to correct this will be his work. "*The Peculiar People*," he says, "will strive to show the Jews that Christians are not all Jew-haters, that many Christians have a sincere regard and a great care for the true welfare of Israel." It will also "strive to show Gentile Christians that they have totally misconceived the Jewish spirit, that they have undertaken by a wrong method to win the Jewish nation; namely, by Gentilizing the Jews instead of giving them the pure gospel and leaving them to become Christian Jews."*SITI May 13, 1889, page 247.111*

The resuscitated journal has a wide, rather uncompromising field, but while we have no expectation of ever seeing the Jews as a people embrace Christ, we doubt not that there are among them many who may be reached and saved by the gospel of Christ. In this work we bid *The Peculiar People* Godspeed.*SITI May 13, 1889, page 247.112*

Before us lies a Mexican Spanish newspaper, published in San

Francisco, the date line of which reads as follows:-*SITI May 13, 1889, page 247.113*

“San Francisco, Sabado, Mayo 4 de 1889,” which, being translated in English, is, San Francisco, Sabbath, May 4, 1889*SITI May 13, 1889, page 247.114*

It means this, that while neither Mexicans nor Spaniards observe the Sabbath of the Lord, they know no other name for the seventh day of the week but Sabbath. May 4 was Saturday, and we here have the witness of the language of the nation to its right to the sacred title of “Sabbath.”*SITI May 13, 1889, page 247.115*

But this is not the only witness. Before us hangs a chart of the week designed by Rev. W. M. Jones, a London antiquarian, assisted by Prince Lucien Napoleon Bonaparte, which shows that the regular succession of the days of the week are the same in 160 different languages and dialects; and 108 of these recognize Saturday, the seventh day, by the name *Sabbath*. Fifty-two of these languages are European, and the remainder Oriental and African. We have the united testimony of the Japhetic, the Semitic, and the Hamitic races to the right of the seventh day to the title of Sabbath. Let no one say in the face of this testimony that we cannot tell which the seventh day is, or which day is the original Sabbath. This language-proof is the testimony of the ages.*SITI May 13, 1889, page 247.116*

The *Frontier* is a journal published at Spokane Falls, Washington Territory. A copy of its issue of February has been sent us which contains a marked editorial against the work of obtaining signatures to the remonstrances against religious legislation. The writer believes in religious legislation and what he calls liberty. He refused to sign a remonstrance against religious legislation, or allow the petition to be circulated in his rooms. His ability to judge of what is liberty, can be estimated from the opening sentence, as follows:-*SITI May 13, 1889, page 247.117*

“A man who was in faith a Seventh-day Adventists came to our rooms recently with a petition to the Legislature, asking that the section in the Constitution of the United States in reference to the strict observance of the Sabbath, be not inserted in the new charter for the State of Washington.”*SITI May 13, 1889, page 247.118*

First, there is no section in the Constitution of the United States in reference to the strict observance or any observance of the Sabbath; and secondly, no such petition was ever circulated in Washington Territory. The petitions were that the Constitution of the United States should remain as it is. The *Frontier* had better get into the civilization of the district school.*SITI May 13, 1889, page 247.119*

May 20, 1889

“What It Is to Know God” The Signs of the Times, 15, 19.

E. J. Waggoner

In the article last week on *Romans 1:21*, entitled, “Glorifying God as God,” it was claimed, and proved, that the proper observance of the Sabbath is the one way by which reverence for the Creator may be shown. The Sabbath is that which preserves the knowledge of God, and when men ignore it they inevitably relapse, sooner or later, into idolatry. The keeping of the Sabbath is the very essence of worship, and when it is kept as God designed it should be kept, it marks the very highest point of Christian life. To some, perhaps to very many, this may seem like too great a claim, but it can seem so only to those who have a low view of what the Sabbath is for. Let us see what the Bible teaches further on this point. *SITI May 20, 1889, page 247.120*

It is evident that to *know* God, in the sense in which the Bible uses the term, is the greatest knowledge that man can attain to. This knowledge is not merely a conception of the intellect, but is that which saves the soul, since spiritual things are only spiritually discerned, and “God is a Spirit; and they that worship him must worship him in spirit and in truth.” To worship God means something more than to say that he is God, and to offer prayers to him. Said the Lord: “This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.” *Matthew 15:8, 9. SITI May 20, 1889, page 247.121*

When Christ comes, it will be in flaming fire, “taking vengeance on them that know not God.” *2 Thessalonians 1:8*. Paul’s highest desire was that he might know the Lord. *Philippians 3:10*. Through the prophet Jeremiah the Lord said: “Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord.” *Jeremiah 9:24*. And when the saints shall have reached the fullness of the blessings of the new covenant, it will not be necessary for the gospel to be preached any more, “for they shall all know me, from

the least of them unto the greatest of them, saith the Lord.” *Jeremiah 31:32*. Thus it appears that to know the Lord is the highest attainment possible to man. *SITI May 20, 1889, page 247.122*

But the Sabbath was given in order that men might know God. Thus the Lord says: “Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” *Exodus 31:13*. And again: “And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” *Ezekiel 20:20. SITI May 20, 1889, page 247.123*

Now for the proof that in the proper observance of the Sabbath is found the culmination of the knowledge of God. The statement that God blessed the Sabbath-day and hallowed it, because that in it he had rested from all his works (*Exodus 2:3*), is well known. The Sabbath, therefore, is the memorial of creation; and creative power is that which distinguishes Jehovah from all false gods. But merely resting from physical toil on the Sabbath-day will not suffice to give one a knowledge of God. The Sabbath must be used as a day of meditation upon the wondrous power of God, as manifested in his works. Thus, in the ninety-second psalm, which is a song for the Sabbath-day, which begins with the statement that it is a good thing to give thanks unto the Lord, and to show forth his faithfulness, we read: - *SITI May 20, 1889, page 247.124*

“For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this.” *Verses 4-6. SITI May 20, 1889, page 247.125*

To be glad in the Lord is the privilege only of those that love the Lord, and are upright in heart. See *Psalms 5:11; 32:11*. Triumphant is overcoming; therefore he who triumphs in the works of God’s hands is the one who overcomes by the help of God. But there can be nothing more for the Christian than this, for the promise of the Saviour is, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” *Revelation 3:21. SITI May 20, 1889, page 247.126*

But how is it that through the proper observance of the Sabbath we may be glad in the Lord, and may triumph in the work of his hands? Just this way: As we contemplate the heavens, which declare the glory of God, we remember that they came into existence by his word, and that they keep their respective places, not one failing, because he is great in power. Then we remember that "God is love," and that his love and tenderness are equal to his power. We remember that God so loved the world as to give his Son to die; that Christ was given "to deliver us from this present evil world,"-to save us from our sins,-and then we know that if we desire it and need it in our fight against the flesh, and the devil, all the power of God which was manifested in creation will be exerted in our behalf. When David was in trouble he cried unto the Lord, who heard him, and he says:-*SITI May 20, 1889, page 295.1*

"He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." "He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me; for they were too strong for me. They prevented me in the day of my calamity; but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me." *Psalm 18:9, 10, 16-19. SITI May 20, 1889, page 295.2*

And Moses, the man of God, in the blessing wherewith he blessed Israel, said: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." *Deuteronomy 33:26, 27.* All the Christian's hope finds expression in the words, "Thine is the power;" and the power of God can be known only by contemplation of his works, for which the Sabbath was ordained. *SITI May 20, 1889, page 295.3*

This line of thought might be extended indefinitely. By considering the tiniest flower or insect, we may learn that nothing is too small to escape his loving care. Says Jesus:-*SITI May 20, 1889, page 295.4*

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his

glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" *Matthew 6:28-30*. And so, as we consider God's works, and see how they show his power and his tender loving-kindness, we are glad through them, and, casting all our care upon Him who cares for us (*1 Peter 5:7*), we are delivered from the power of the adversary, and so we triumph in the works of the Lord. *SITI May 20, 1889, page 295.5*

Now we can understand more fully the works of the Lord by the prophet Isaiah:-*SITI May 20, 1889, page 295.6*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." *Isaiah 58:13, 14. SITI May 20, 1889, page 295.7*

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." *1 Peter 4:19*. E. J. W. *SITI May 20, 1889, page 295.8*

"An Encouraging Fact" The Signs of the Times, 15, 19.

E. J. Waggoner

While many Protestants are drifting toward Rome, it is encouraging to know that some Catholics are opening their eyes to the superstitious and traditionary errors of Rome. Some who are true patriots become aroused at seeing Rome's plotting against our Government, while others, finding no peace in soulless forms, and no consistency in Romish error, have sought Jesus Christ as the only Saviour, and the Bible as the only guide. *SITI May 20, 1889, page 295.9*

Among those who have been instrumental in turning many Catholics away from the darkness of Rome, is "Father" James A. O'Connor, formerly a Catholic priest. He has held services for the

past ten years at Masonic Temple, Sixth Avenue and Twenty-third Street, New York City. During this time hundreds of Roman Catholics have turned to Christ. A missionary society was organized and incorporated in 1887, known as "Christ's Mission." "Father" O'Connor desired to have it incorporated under the title, "Christ's Mission for the Conversion of Roman Catholics," but two Protestant judges of the Supreme Court refused to sign it for fear of offending the Catholics. It was at last incorporated under the above title, signed by a Catholic judge.*SITI May 20, 1889, page 295.10*

Mr. O'Connor receives no regular salary, trusting to contributions and the circulation of his magazine, the *Converted Catholic*. He has formed no new church, his object being to lead men from Rome to the Bible and Christ, and then decide for themselves as to what church they should join. His teaching, as he says, is "salvation by the blood of Christ; I know only one way,-repentance towards God and faith in the Lord Jesus Christ; I know only one rule of faith and practice,-the Bible as the revealed word of God, to be believed from cover to cover." His work deserves support from those who are able. May God bless him, and give him many souls for his hire, who shall be led into all truth. His address is, Rev. Jas. A. O'Connor, 60 Bible House, New York City.*SITI May 20, 1889, page 295.11*

"Why Not?" The Signs of the Times, 15, 19.

E. J. Waggoner

We clip the following from the *Congregationalist* of March 21:-*SITI May 20, 1889, page 295.12*

"Dr. Parker proposes, over his own name, a set of seven propositions for public discussion, the first of which is:-*SITI May 20, 1889, page 295.13*

"The total abolition, as final tests of orthodoxy, of all ecclesiastical creeds, standards, and catechisms, as largely responsible for the infidelity and the hypocrisy of the world.'*SITI May 20, 1889, page 295.14*

"Why not insert the word 'Bibles' after 'and catechisms'? What is the

use of scolding at the water when nothing is said about the spring from which it flows?"-*Congregationalist*, March 21, '89.*SITI May 20, 1889, page 295.15*

If the "creeds, standards, and catechisms" came from the Bible, there would be force in what the *Congregationalist* says; but the Bible cannot be held responsible for the conflicting creeds now dividing Christendom. That book teaches "one Lord, one faith, one baptism, one God and Father of all." The creeds and standards no doubt contain Bible truth, but they also contain much error. They are like pure water contaminated and corrupted with foreign and poisonous substances. Many of them are unhealthful reservoirs, a long way off from the spring. Why not drink from the uncorrupted fountain? Why does the *Congregationalist* object to the Bible as a "final test"?*SITI May 20, 1889, page 295.16*

"What Does He Want?" The Signs of the Times, 15, 19.

E. J. Waggoner

A correspondent of the *New York Observer*, Rev. Carlos Martin, claims that New York is "the most foreign of American cities." He says:-*SITI May 20, 1889, page 295.17*

"According to the statistics of Mayor Hewitt, in his letter to the aldermen on the question of raising the Irish flag over the City Hall, there are nearly a million of our people, out of an estimated population of 1,000,000, who are Irish and German-counting foreign-born parents and their native-born children. Add our large Italian, French, Bohemian, Scandinavian, and such-like colonies, and see how high the figures mount. Read the names on the business signs for another test. You might think yourself in Naples, Stockholm, Paris, Berlin-anywhere else than in America."*SITI May 20, 1889, page 295.18*

But notwithstanding the large foreign element, "in New York," says Mr. Martin, "Sunday revolutionizes the city. One of the most restless and noisy of towns becomes one of the most quiet. The day is (as the statute directs) *dies non*. It is struck out of the calendar in so far as business is concerned-and pleasure, too, in its more

ostentatious and offensive forms. The theaters are closed. The opera is not given. The entire business quarter is locked and barred. Lower Broadway is like a country road." "The week-day rush and roar is strangely hushed." And yet the gentleman is not satisfied; he says: "The outward quietude is something to be thankful for. It supplies a congenial environment for Christian worship and work. Let us preserve what we have, and pray and labor for more." Just what "more" he wants is not explained. Is it a law compelling everybody to go to church?*SITI May 20, 1889, page 295.19*

"An Unholy Ambition" The Signs of the Times, 15, 19.

E. J. Waggoner

The unholy ambition of unregenerate Christendom (if the term may be allowed) is manifesting itself in the Old World among the nonconformist denominations as well as in America. In this country we have the National Reformers, who are trying to bring everything under their rule; and the following utterance from a celebrated English Baptist divine, Dr. J. Clifford, in an address at Brixton College some time ago, represents a rapidly growing sentiment in England:-*SITI May 20, 1889, page 295.20*

"Religion is to direct and control everything,-legislators as well as churches, peers as well as peasants, trade as well as worship, social customs as well as sermons, the equitable distribution of wealth as well as the individual well-being, the treatment of subjectr and suspected races as well as our own towns."*SITI May 20, 1889, page 295.21*

Jesus said, when this ambition was manifested among the uninstructed anciently:-*SITI May 20, 1889, page 295.22*

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But *it shall not be so among you*; but whosoever will be *great among you, let him be your minister*; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for

many." *Matthew 20:25-28*. *SITI May 20, 1889, page 295.23*

Is not this instruction as good now as it was then? We commend it to National Reformers. *SITI May 20, 1889, page 295.24*

"Back Page" The Signs of the Times, 15, 19.

E. J. Waggoner

We begin this week the publication of a series of short articles on Russia, which we trust will be of interest to all our readers, especially as so many of them are contributing from week to week through the Sabbath-schools to aid in establishing missions in that country. We bespeak for these articles a careful reading. *SITI May 20, 1889, page 295.25*

We do not recollect ever having seen more error in 66 pages than is contained in a pamphlet entitled, "Some Theological Facts Brought to Light," by O. H. Harris, "founder of 'Progressive Christianity,'" Newman, Ill. One proposition which the author labors to prove is that "repentance is the first resurrection." And this proposition indicates the character of the pamphlet. If that sort of doctrine be "progressive" Christianity, we would prefer to have a more conservative type. The faith once delivered to the saints is good enough for us. *SITI May 20, 1889, page 295.26*

In harmony with the recommendation of the General Conference Committee, Brother E. M. Morrison sailed, on the 5th inst., for Auckland, New Zealand, to assist those already in that country and Australia to carry forward the work in Australasia. Brother Morrison will take a general oversight of the book work in that field, a branch of the work for which he is especially fitted. *SITI May 20, 1889, page 295.27*

On the 8th inst., Brother W. C. and wife, Brother J. I. Gibson and wife, Brother Wm. Hutchinson and wife, and others, left Oakland *via* the Atlantic and Pacific Railroad for various Eastern points. Brother White will attend a number of important meetings in the East, and hopes to return to this coast in the fall. Brother Gibson will spend some weeks in the *Review and Herald* Office at Battle Creek, Mich.,

before going to London, where he expects to take a position in the Pacific Press branch office soon to be established there, while Brother and Sister Hutchinson will spend a short time with friends in the East before going to their appointed field of labor in Ireland. May Heaven's choicest blessings attend these brethren and sisters as they go to their respective fields of labor, and may they see the Lord's work prosper in their hands.*SITI May 20, 1889, page 295.28*

We have received from the publisher, Fleming H. Revell, 12 Bible House, New York, and 148 and 150 Madison St., Chicago, the "Report of the Missionary Conference" in London for 1888, in two volumes of some 650 pages each. Price, \$200. These books are full of the most interesting and profitable matter, and should be in the hands of all who are in any way interested in the success of the Christian missions. Every Christian worker should be intelligent in regard to what is being done by the various mission societies for the spread of the gospel in heathen lands, and we know of no better source of information than these books. They are not made up of dry statistics, but are full of live matter, such as all Christian people will take pleasure in reading.*SITI May 20, 1889, page 295.29*

We hope that no reader of the SIGNS will pass by or read carelessly the article on page 202 entitled, "Rejected Because Not Understood." It is well worth a careful perusal, and the most heartily wish that all could have the privilege of reading the book from which it is taken, namely, "The Bible: Its Divine Origin and Entire Inspiration." In these days when professedly Christian men are sitting in judgment upon the Scriptures, assigning degrees of inspiration to the several books of the sacred volume and to their several parts, electing to reject this, and to receive that, it behooves those who believe that "All scripture is given by inspiration of God," not only to be fully persuaded in their own minds, but to be able to give a reasons for the hope that is in them, because of the immutability of the word of God.*SITI May 20, 1889, page 295.30*

Rev. J. Benson Hamilton has an article in the *California Christian Advocate*, in which he gives some statistics relative to the support of the superannuates of the M. E. Church, which he says "ought to be written in tears, if tears would stain." And "they could not," he says, "be more distressing if written in blood." According to his

showing, the sums contributed by that wealthy church for the support of its worn-out ministers and ministers' widows are indeed ridiculously small.*SITI May 20, 1889, page 295.31*

The records of seventy-five conferences show that the highest sum paid to any superannuate is \$200, while the average some falls below \$100 per annum, while very many receive such niggardly sums as \$50, \$20, \$10, and \$5 per annum. We think that Mr. Hamilton puts it none too strongly when he says that "Methodism dishonors herself by reducing to pauperism her honored heroes who laid the foundation of her greatness."*SITI May 20, 1889, page 295.32*

Those who are interested in any way in the question, "Does prohibition prohibit?" should send twenty-five cents to the George W. Crane Publishing Company, Topeka, Kansas, for a copy of "Prohibition in Kansas," by S. B. Bradford, the ex-Attorney-General of that State. The pamphlet also has an appendix giving the prohibitory law and the pharmacy law, together with the amendment adopted in 1887.*SITI May 20, 1889, page 295.33*

The author, who is a fearless advocate of prohibition, has had unexampled facilities for informing himself relative to be practical workings of prohibition in Kansas, and no one, whether friend or foe of prohibition, can fail to read his candid, fearless statement of facts with deep interest. Every friend of constitutional and statutory prohibition should not only read but should study Attorney Bradford's pamphlet, as it will fill their mouths with arguments in favor of prohibition, and the liquor dealers should read it, as it will show them what they will shortly have to meet in other States.*SITI May 20, 1889, page 295.34*

Mr. Caine, a Member of Parliament for Barrow-in-Furness, England, a leading temperance man, also an occasional preacher in Baptist pulpits, has been investigating missionary methods in India. "Evangelization," he says, "proceeds at a pace lamentably slow; missionaries are too few, and for the most part too costly, and much of their time is spent in educational and civilizing work, apart from the preaching of the gospel." And the *Methodist Times* of which Rev. Hugh Price Hughes is editor, is publishing articles to show that

the educational work of missions originated by Dr. Duff in India, was a “fatal mistake.” It is said that “Mr. Caine’s strictures are beginning to stir many earnest minds.” *SITI May 20, 1889, page 295.35*

The following from the *Churchman* is interesting as showing the real ground of opposition to Sunday newspapers; it is not the labor that is performed on Sunday, but it is because the Sunday paper is a true successful rival of the churches:-*SITI May 20, 1889, page 295.36*

“The outcry in England against the appearance in London of a Sunday edition of the New York *Herald* appears to be a little paradoxical. Everyone knows that in the principal centers of population in England there always have been Sunday papers of more or less respectability. The *Observer* is a really high-class Sunday paper. The projectors of the *Herald* evidently consider both Paris and London as mere suburbs of New York, but the opposition to their Sunday edition suggests a question as to the violation of Sunday rest involved in the Monday edition of a paper. It is the Monday paper that requires editors, compositors, and printers, to work on Sunday. Only the publishing and distribution of the Sunday paper demand Sunday labor. It seems a more rational demand that proprietors of newspapers do as Italian papers in this city do, *i.e.*, omit a Monday edition, or else publish it only at noon or afternoon. But, of course, we must not lose sight of what is, after all, the strongest argument against the Sunday paper, namely, that its piquant attractions, its otherworldliness and secularity, distract the minds of people from the religious observance of the week’s one hallowed day.” *SITI May 20, 1889, page 295.37*

May 27, 1889

“Front Page” The Signs of the Times, 15, 20.

E. J. Waggoner

In a recent editorial article the *Jewish Exponent* raises the question, “What is religion,” and offers to “open its columns to a full and free expression of opinion on this subject. It will welcome any thoughtful contributions upon the meaning, scope, purpose, and influence of religion at the present day.” *SITI May 27, 1889, page 295.38*

“The Pope,” says the *Catholic American*, “is the Father of all people. Catholics and heretics, faithful and enemies, strangers and neighbors, warlike and peaceful, all Christians have an equal title as his children.” Whereupon the *Lutheran witness* says: “Why then does the Pope not aid us Lutherans financially in the establishment and maintenance of our schools, churches, colleges, and seminaries?” *SITI May 27, 1889, page 295.39*

The *Congregationalist* says: “We regret to see, from the Ultramontane *Univers*, that recent alterations in St. Paul’s Cathedral are interpreted as a sign of English return to Romanism. Much the same, also, is alleged of Westminster Abbey.” And if we read prophecy and the signs of the times aright the day is not far distant when not only England but all of the nations of Europe will practically return to Romanism and “give their power and strengthen to the beast.” *SITI May 27, 1889, page 295.40*

“Is death a reality, or a wise and beautiful change?” is a question discussed by Dr. E. B. Wherelock in a late number of *Carrier Dove*. Of course the conclusion arrived at is that there is no death; that “what we call death is only transition.” It is significant that while this is in harmony with the teachings of the modern orthodox (?) pulpit it is contrary to the word of God. Death according to the Scriptures is a sleep, a state of unconsciousness, but popular theology and Spiritualism make it a state of great activity and increased knowledge. We prefer to believe the Bible. *SITI May 27, 1889, page 295.41*

April 30, Jews and Christians worshiped to gather in Newark, N. J. "The congregation of the First Congregational Church and the congregation of the Temple B'nai Jeshurun had convened to hold appropriate services in observance of the centennial. The temple was filled with people. The temple organist opened the services, and the Caecilian choir rendered a final anthem. Dr. Boyd read from the Scripture, and offered a prayer. Rabbi Joseph Leucht then delivered an address of great eloquence and power, in which he paid a great tribute to our history, and progress as a people and nation." Whether or not the prayer was offered in the name of Christ is not stated.*SITI May 27, 1889, page 295.42*

In a recent article entitled, "Creed Tests," written concerning the trial of the bishop of Lincoln for ritualistic practices unauthorized by the Book of Common Prayer, Archdeacon Farrar well says:-*SITI May 27, 1889, page 295.43*

"Men say that they multiply ritual observances in order to glorify the sacrament. Is the sacrament glorified by postures and vestments, or by meek, pure, and humble hearts? Over half of Europe men do not only glorify, but worship the sacramental elements; they genuflect to them and pageant them about like an idol. Are these countries better for this blank idolatry? One of the vilest kings of France, Louis IV., went on his knees in the mud before the host, and was cheered as a religious king; yet he did so coming from the Caprea of his loathly palace, returning to the sty of his habitual vices. Nations are saved by righteousness, manliness, and self-denial; by preaching a simple Christ to simple men; not by miters and candles and such gewgaws."*SITI May 27, 1889, page 295.44*

"Principles and Precepts" The Signs of the Times, 15, 20.

E. J. Waggoner

The word "law" is derived from the same root as the words "lie" and "lay," and primarily has the same meaning. "A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *Statuere*."-*Webster*. And in harmony with this, the same authority gives as the first definition of the word "law," "A rule of order or conduct established by authority." It is a favorite saying with those who

would make void the law of God while professing allegiance to his word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.*SITI May 27, 1889, page 295.45*

We will suppose that the angels are free from law, and that redeemed saints are to have a like freedom. In that case there would be nothing “laid down” for their guidance—no rule or order of conduct established by authority. In fact, there would be no authority, and each one would act independently of all the others. There would then exist in Heaven the same thing that would exist on earth if there were no law, namely, anarchy; for that means “without rule.” But “God is not the author of confusion,” and therefore such a state of things cannot exist in Heaven, and if not in Heaven, then of course not among the saints still on earth. The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God’s people, whether in Heaven or on earth. 3. Therefore, the people of God are always and everywhere subject to his law.*SITI May 27, 1889, page 295.46*

Seeing that it will not do to claim that any beings are absolutely free from law, the enemies of the truth have invented a specious theory, with which, unfortunately, many firm believers in the law of God have been captivated. It is this: “The law,” they say, “as it exists in the ten commandments, is adapted only to fallen beings. These commandments hang on the two great principles of love to God and love to man, and it was these principles alone that existed before the fall, and these alone will be the law for the redeemed.” And some there are who claim that these *principles* are all the law there is now for Christians. We regard this theory as more dangerous than the one which claims that all law is abolished; for it is the same thing in reality, while it has the *appearance* of great deference to the truth of God. Let us examine it.*SITI May 27, 1889, page 295.47*

It is utterly impossible for anyone to be guided by an abstract principle. Certain principles may have a controlling influence on our lives, but they must be embodied in definite precepts. As an

illustration, we will relate a portion of a conversation which we once had with a gentleman who claimed that Christians have nothing to do with the ten commandments. The question was asked him, Is there, then, nothing for Christians to do? *Answer*—"Yes, they must love the Lord." Very good, but how are they to show that they love the Lord? *Answer*—"By doing what he tells them to do." Well, what is it that contains specific statements of what the Lord requires us to do to show our love for him? *Answer*—"Young man, I am older than you are." The reader will wonder, as we did, what bearing this had on the subject. It showed that the man saw that the only possible *answer* was, "The law of God," an answer which would not agree with his theory, hence he chose to give none. But the illustration serves to show that principles, to be obeyed, must be embodied in precepts. *SITI May 27, 1889, page 295.48*

Says the beloved disciple: "This is the love of God, that we keep is commandments." *1 John 5:3*. So when we read that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (*Matthew 22:37*), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him. *SITI May 27, 1889, page 295.49*

Suppose for a moment that a man were placed here on earth with nothing to serve as a rule of life except the statement that he must love God supremely and his neighbor as himself. He sets out with a firm determination to do his whole duty. But ere long he is found doing something which God abhors. We will suppose that he is adoring the sun and moon. When reproved for this, he might well reply, "I did not know that I was doing anything wrong; nothing was said to me about this matter. I had a feeling of love and gratitude to God, and did not know how to manifest it in any better way than by paying homage to the most glorious of his created works." By what law could the man be condemned? He could not justly be condemned, because the will of the Creator on that point had not been made known to him, and he could not reasonably be expected to know the will of God if it had not been revealed. *SITI May 27, 1889, page 295.50*

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" No indeed; the creature that could know the mind of God any further than it was directly revealed by him, has never existed. *SITI May 27, 1889, page 295.51*

Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." *Ecclesiastes 12:13*. This settles the matter, at least for the present time. John also says that the love of God is to keep his commandments; but it will be our duty to love God to all eternity; therefore it will always be our duty to keep the commandments of God. And it makes it no less a duty because it becomes our highest pleasure. To the natural man, duty is irksome; the object of making him a new creature in Christ, is that it may be a pleasure for him to do his duty. Paul says that God sent his Son in the likeness of sinful flesh, thus condemning sin in the flesh, in order that the "righteousness [requirements] of the law might be fulfilled in us." *Romans 8:3, 4*. The object of the gospel is to make us like unto Christ, who said, "I delight to do thy will, O my God; yea, thy law is within my heart." *Psalms 40:8*. *SITI May 27, 1889, page 295.52*

In addition to the above, we offer the words of the prayer which Christ has commanded us to pray to God: "Thy kingdom come. Thy will be done in earth, as it is in Heaven." *Matthew 6:10*. Now the will of God is his law. See *Romans 2:17, 18*; *Psalms 40:8*. We are taught by this prayer, then, that when the kingdom of God is established on this earth, God's law will be kept here even as it is now kept in

Heaven. And David says by inspiration, that the angels that excel in strength “do his commandments, hearkening unto the voice of his word.” *Psalm 103:20*. That is, they are anxious and delight to keep God’s commandments. Duty is with them a pleasure. And when God’s kingdom comes, we also, if permitted to become subjects of it, will delight to do God’s will, and will keep all his commandments, of which “every one” “endureth forever.” We shall then do perfectly what we now are (or should be) striving to do in spite of the weakness of the flesh. *SITI May 27, 1889, page 295.53*

This subject will be continued in another article, in which we shall consider the objection that there are certain commandments of the decalogue which angels or glorified saints could not violate if they wished to, and that therefore it is absurd to suppose that obedience to those commandments is required of them. E. J. W. *SITI May 27, 1889, page 295.54*

“A Pledge” The Signs of the Times, 15, 20.

E. J. Waggoner

Christians become sometimes disheartened, almost discouraged. The Lord seems to have forgotten them. He has forgiven past sins, but he gives no help in present trial. The sins of the heart rise up in rebellion against God’s will, and there is no power within the soul to put them down, and the Lord has left us to be destroyed of the enemy. So it seems to the sad, sin buffeted heart. But it is not true. God has not forsaken. He “hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.” And God has given us a pledge of his willingness to help in all the future, if we will trust in him. Says the apostle Paul, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all things?*” *Romans 8:32*. What greater pledge could be asked than this? So surely as God gave his Son, so surely will he grant all needed help to the seeker. Has he given the greater gift? he surely will the lesser. Take the promise home to thy heart, Christian; it will never fail thee, if thou wilt but meet the reasonable conditions which God asks of thee. Hold to it by faith; it is one of the “exceeding great and precious promises,”—a help to impart to us the “divine nature.” *SITI May 27, 1889, page 295.55*

“Cast thy burden upon the Lord, and he shall sustain thee.” *Psalm 55:22.SITI May 27, 1889, page 295.56*

“The Sabbath-School. The Sin of Moses” The Signs of the Times, 15, 20.

E. J. Waggoner

**Old Testament History.
(Lesson 23, June 5, 1889.)**

1. When the Israelites came to Kadesh, in the Wilderness of Zin, what took place?*SITI May 27, 1889, page 295.57*

“Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.” *Numbers 20:1.SITI May 27, 1889, page 295.58*

2. From what did the people suffer?*SITI May 27, 1889, page 295.59*

“And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.” *Verse 2.SITI May 27, 1889, page 295.60*

3. What did they do and say?*SITI May 27, 1889, page 295.61*

“And the people chided with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!” *Verse 3.SITI May 27, 1889, page 295.62*

4. What did they charge Moses with doing?*SITI May 27, 1889, page 295.63*

“And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?” *Verse 4.SITI May 27, 1889, page 295.64*

5. What did they say of the place where they then were?*SITI May 27, 1889, page 295.65*

“And wherefore have ye made us to come up out of Egypt, to bring

us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.”
Verse 5.SITI May 27, 1889, page 295.66

6. Whom did they blame for bringing them out of Egypt? *Verses 3-5.SITI May 27, 1889, page 295.67*

7. Who had really brought them from Egypt?*SITI May 27, 1889, page 295.68*

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” *Exodus 20:1, 2.SITI May 27, 1889, page 295.69*

8. Then to what was their murmurings equivalent?-*To a denial that God had anything to do with their wonderful deliverance.SITI May 27, 1889, page 295.70*

9. What does the psalmist say of them?*SITI May 27, 1889, page 295.71*

“They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea.” *Psalms 106:21, 22.SITI May 27, 1889, page 295.72*

10. While the sin of the Israelites was exceeding great, is it an uncommon one?*SITI May 27, 1889, page 295.73*

11. What did Moses and Aaron do in this extremity?*SITI May 27, 1889, page 295.74*

“And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces; and the glory of the Lord appeared unto them.” *Numbers 20:6.SITI May 27, 1889, page 295.75*

12. What directions did the Lord give them?*SITI May 27, 1889, page 295.76*

“And the Lord spake unto Moses, saying, Take the rod, and gather

thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.” *Verses 7, 8.SITI May 27, 1889, page 295.77*

13. When the people were gathered before the rock, what did Moses say?*SITI May 27, 1889, page 295.78*

“And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?” *Verse 10.SITI May 27, 1889, page 295.79*

14. What does the psalmist say of this occurrence?*SITI May 27, 1889, page 295.80*

“They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips.” *Psalms 106:32, 33.SITI May 27, 1889, page 295.81*

15. How did it go ill with Moses?*SITI May 27, 1889, page 295.82*

“And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” *Numbers 20:12.SITI May 27, 1889, page 295.83*

16. In what particular did Moses and Aaron trespass against the Lord?*SITI May 27, 1889, page 295.84*

“Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.” *Deuteronomy 32:51.SITI May 27, 1889, page 295.85*

17. When Moses allowed the Israelites by their rebellious words to provoke his spirit, what position toward God did he also assume?*SITI May 27, 1889, page 295.86*

“Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.” *Numbers 20:24.SITI May 27, 1889, page 295.87*

“For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes; that is the water of Meribah in Kadesh in the wilderness of Zin.” *Numbers 27:14.SITI May 27, 1889, page 295.88*

18. Do we have any intimation that the Lord in any degree excuse to sin because he labored under great provocation?*SITI May 27, 1889, page 295.89*

19. In this giving way to anger, of what grace did Moses show a lack?*SITI May 27, 1889, page 295.90*

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.” *1 Corinthians 13:4, 5.SITI May 27, 1889, page 295.91*

20. What evidence have we that, although Moses was prohibited from entering the promised land, he repented of this and was fully forgiven?*SITI May 27, 1889, page 295.92*

“So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day.” *Deuteronomy 34:5, 6.SITI May 27, 1889, page 295.93*

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” *Jude 9.SITI May 27, 1889, page 295.94*

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. and, behold, there appeared unto

them Moses and Elias talking with him.” *Matthew 17:1-3.SITI May 27, 1889, page 295.95*

21. Then what must even the best of men say to the Lord?*SITI May 27, 1889, page 295.96*

“If thou, Lord, shouldest market iniquities, O Lord, who shall stand? but there is forgiveness with the, that thou mayest be feared.” *Psalms 130:3, 4.SITI May 27, 1889, page 295.97*

NOTES

We are often prone to excuse some sin in ourselves, on the ground that it is the only time we ever committed it; or that we but seldom fall into it, and only under the greatest provocation. Many seem to think that if a person has great provocation he can commit the sin with impunity. But that reasoning would have made it right for the Saviour to yield to Satan’s temptation in the wilderness; for no man ever suffered so fierce temptation. The truth is, there is no excuse for sin, and anger is not admissible under any circumstances. When the translators of our common version of the Bible wrote that charity “is not easily provoked,” they were evidently moved by some consideration for the weakness of the flesh. They seem to have the idea that a man might have charity and still be provoked to anger, providing he was not very easily provoked. But they did a great injustice to the truth, for the words as Paul wrote them are simply, “is not provoked.” True charity does not get provoked under any circumstances.*SITI May 27, 1889, page 295.98*

The sin of Moses was a great one, even greater than that of the people; for he had all the light that they had, and more. It is true that the people were the cause of his fall, yet that did not in the least relieve him from responsibility. The real cause, after all, was in his own heart, otherwise nothing that the people could have done would have moved him. The Lord cannot tolerate sin, no matter in whom it appears; yet he is “the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” *Exodus 34:6, 7*. That Moses repented, and was abundantly pardoned, is shown by the fact that after his death he was raised and taken to

Heaven and was commissioned to come on the message of love to Christ. From this we are warranted in concluding that if it had not been for this one sin he would not only have been permitted to enter the land of Canaan, but would, like Elijah, have been translated without seeing death.*SITI May 27, 1889, page 295.99*

“Back Page” The Signs of the Times, 15, 20.

E. J. Waggoner

Dr. Craft’s visited the Pacific coast in the interests of the so-called American Sabbath Union, has been postponed till August and September.*SITI May 27, 1889, page 295.100*

For answer to the question, Who spoke the law? inquirers are referred to the article, “The Gospel in the Old Testament,” on page 308 of this paper. See also “Spirit of Prophecy,” Vol. 2, top of page 217.*SITI May 27, 1889, page 295.101*

The *Pacific Union*, a labor paper, remarks that “Los Angeles last year exported 8,095 tons of beer,” and asks, “How much did the country gained?” Nothing.*SITI May 27, 1889, page 295.102*

May 17 the senior editor of this paper, Elder E. J. Waggoner, left for the East, to be absent probably until about the first of September. After visiting his mother, who has just returned to Michigan from Basel, Switzerland, Brother Waggoner will attend the Pennsylvania and New York camp-meetings, subsequently spending some time with Prof. Wm. R. Harper, at Philadelphia and Chautauqua, for the purpose of completing a course of study in Hebrew which he has been pursuing for several years.*SITI May 27, 1889, page 295.103*

May 22 to June 10 Brother Waggoner will be at Williamsport, Penn.; June 10 to 17 at Rome, New York; June 18 to July 3 at Protestant Episcopal Divinity School, Fiftieth Street and Woodland Avenue, Philadelphia, Penn., and from July 5 to August 15 at Chautauqua, New York. Those wishing to write to him personally will govern themselves accordingly. Matter intended for the SIGNS OF THE TIMES or *American Sentinel* should be sent to the office of

publication as formerly.*SITI May 27, 1889, page 295.104*

A Baptist minister in Eureka, this State, recently preached a sermon in which he took strong ground against all religious legislation, including the Blair bills recently before Congress. He declared that such measures were opposed to Baptist principles. His church, however, seemed to have taken quite another view of the case, for we understand that they were so displeased with the sermon that they requested the resignation of their pastor, and will employ some man who will suit them better. Times change, and it seems that Baptists change with them.*SITI May 27, 1889, page 295.105*

It is stated that Worcester, Mass., has a religious society called "Faith Home." The members, who number a dozen only, unable to obtain spiritual satisfaction in the churches, meet every Sunday and study the Bible to suit themselves. They believe that they can reach perfection and an equality with Christ, and thus resist death and live an eternity on earth. To do this they believe that the body must be regenerated by means of certain mental and physical preparations. Of course all this is contrary alike to the teaching of the Scriptures and to the tangible experience of the human race, and for the latter reason of course few will believe it; but it is really no worse to believe that the whole man may resist death than to hold that the most important part of man is now immortal, and that that which we call death is only transition. Truly there is no telling to what lengths of absurdity people will go when they repudiate the teaching of the word of God.*SITI May 27, 1889, page 295.106*

"How will it end?" meaning the world, is a question which is discussed in the San Francisco *Chronicle* of May 19, and as usual the religious editor of that paper has shown that whatever other virtue he may possess faith in the Scriptures is not a part of his stock in trade. Referring to the testimony of Inspiration, he says: "A sacred writer has remarked that when the final catastrophe comes as the heavens will be rolled together as a scroll, and the earth will melt with fervent heat. He had probably seen volcanoes, experienced earthquakes, and so gain some idea of the irresistible character of subterranean forces." And that is all. He then turns to the theories of science falsely so called, and dwells at length upon the hair-brained idea that the world is destined to freeze up.

Anything is, it seems, preferred to that which the word of God teaches. But the newspapers are not to blame, they are only following the lead of the popular ministers who speak smooth things and prophesy deceits.*SITI May 27, 1889, page 295.107*

June 3, 1889

“Front Page” The Signs of the Times, 15, 21.

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One argument (?) used against prohibition is that such laws are violated. In this line the *Alta* says: “Iowa is a prohibition State, but of five murderers on trial there now, four are proved to have committed the crime while drunk.” Taking another and more sensible view of the matter, the *Pacific Union* retorts: “Which only shows that two prohibitory laws have been violated—one against the use of liquor, and the other against murder. Would the *Alta* have them both repealed?” *SITI June 3, 1889, page 295.108*

Rev. Henry Truro Bray, minister of an Episcopal Church at St. Louis, has at his own request been removed from the ministry. He states that his views in regard to religious matters have undergone a change, which renders it impossible for him henceforth conscientiously to perform his ministerial duties. He asserts also that many clergymen are in a position similar to his own, but for various reasons are unable to follow his example and leave the church, in whose doctrines they no longer believe. Many admitted this to him, including one bishop. It would be interesting to know who these gentlemen are who are not in a position to be honest. *SITI June 3, 1889, page 295.109*

The *Advance* urges that because the President and Postmaster-General are church-members they should see to it that the Louisiana State Lottery be not allowed to use the United States mails in their swindling business. No lottery should be permitted to use the mail; but an appeal to the officers of the Government to enforce the law should not be based upon the fact that they are church-members. If it be true that President Harrison ought to officially do certain acts because of his religious belief, it follows that another President, holding different religious views, should act differently. Every president should execute the laws faithfully, whatever his individual opinions and religious preferences may be. *SITI June 3, 1889, page 295.110*

“For it pleased the Father that in Him should all fulness dwell.” So says Inspiration of our Saviour. Sinner, are you laden with iniquity? He will “undo the heavy burdens.” Is the past all blotted and marred and blackened by sin? “Whoso confesseth and forsaketh [his sins] shall have mercy.” Do you fear the deepest pain cannot be washed away? “Though your sins be as scarlet, they shall be white as snow.” Are you weary? “Let him take hold of My strength.” Yes; Jesus is able to save “to the uttermost.” Bereaved one, do you mourn? He will comfort you. Toiler, are you weary? He will give you rest. Yes; there is fullness in our Redeemer. There is a balm for every bruise, a healing for ever hurt. Then, sinner, mourner, toiler, why not come? Could you ask more?*SITI June 3, 1889, page 295.111*

Modern Spiritualism is based upon the first recorded lie of Satan. The penalty pronounced upon man for sin was death. “In the day that thou eatest thereof thou shalt surely die;” “The soul that sinneth it shall die.” These are the words of the Lord. Satan says, “Ye shall not surely die.” And it is a remarkable fact that, from that time to this, the arch deceiver has deluded a large part of the race to believe that death is life. And upon this doctrine of the immortality of the soul, or consciousness in death, are built some of the most soul-destroying doctrines known. The multitude of heathen gods, which were but deified dead heroes, the worship and invocation of saints, purgatory, Mormonism, Swedenborgianism, and modern Spiritualism, are all built upon this error. The united testimony of Scripture is that “the dead no not anything;” that life depends upon the resurrection, that all rewards and punishments take place at that time.*SITI June 3, 1889, page 295.112*

There is quite a sentiment among Presbyterians in favor of a revision of the confession of faith as proposed by the Presbytery of Nassau. Writing on the subject, a correspondent of the New York *Evangelist* says:-*SITI June 3, 1889, page 295.113*

“Man made the Westminster Confession, and man may alter it. There has been progress of doctrine all through the centuries, and that progress will continue. Is it anything more than reasonable to suppose that on vexed questions two centuries and a half of Christian thinking have put us into possession of better “forms of

words” than even the Fathers employed? Must we hastily conclude, if one says this, that he is drifting away from that great doctrinal anchorage, the eternal purpose of God? Why not grapple with the revision problem, seeking, as the Fathers did, the divine guidance and blessing? If the Confession is perfect in all its parts, and needs no alteration, let us say so. But let us not commit ourselves to the feeble proposition, “It is inexpedient to take any action on the question.” *SITI June 3, 1889, page 295.114*

On the same subject the *Presbyterian* says:-*SITI June 3, 1889, page 295.115*

“It is evident that the church is not at all ready for the revision of its doctrinal standards, and that if there is any dissatisfaction or restiveness in regard to it, it is local and limited. When the Scotch and English Presbyterian Churches get through with their work of revision, the church in America may be ready to consider whether anything of value has been secured by their labors; but for the present there seems to be no reason for the agitation of the subject.” *SITI June 3, 1889, page 295.116*

“God’s Seventh Day Man’s First Day” The Signs of the Times, 15, 21.

E. J. Waggoner

There is nothing that can be proved so conclusively that no one can find a chance to cavil, if his inclination or selfish interests prompt him to do so. The infidel Hume once said that if there were anything in the forty-seventh proposition of Euclid that crossed any person’s selfish interest, or limited the power of any man or class of men, there would be hundreds who would dispute the mathematical demonstration that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. And so it is. It is not difficult, with the mass of mankind, to gain their assent to the most absurd theories, if their passions or business interests lead the way; but it requires more than mere human reason to thoroughly convince a man of the plainest truth, against his inclinations. Only the grace of God can subdue the evil heart of unbelief. *SITI June 3, 1889, page 295.117*

By no other means than by the existence of the principle just cited, can we account for some of the so-called arguments against the Sabbath of the fourth commandment. One of the weakest of these is that the day which is observed by the majority of people is indeed the true Sabbath of the fourth commandment, since "God's seventh day was Adam's first day." We would not think this objection worthy of notice in this paper had not several correspondents especially requested it. *SITI June 3, 1889, page 295.118*

What is meant by the expression, "God's seventh day was Adam's first day"? Of course nothing else can be meant but the seventh day of time, according to God's count. This, it is claimed, is man's first day, because he could not have any knowledge of time that had passed before his creation! To be consistent, the advocates of this theory should keep as their Sabbath the seventh day, counting by sevens from the day of their birth. If this chanced to be on Wednesday, then they should keep Tuesday, for how do they know that there was any such thing as time before they were born? It will be replied that others have kept a record of time, and we accept their testimony and reckoning. Exactly so; and is it not possible that the same God who imparted to Adam the knowledge of the Sabbath, could inform him of the fact that there was a measurement of time before he was created? It seems that Moses found out a great deal about things that occurred before his own time, even as far back as the very beginning, because he was willing to take the Lord's word for it; and the first day of Adam's existence is rather early for him to be setting up his own reckoning in opposition to that of his Maker. *SITI June 3, 1889, page 295.119*

But it is strange that none of those who have stumbled at this objection raised by their leaders, have ever questioned the truth of the assumed fact. They have never thought to inquire if God's seventh day was indeed man's first day. This point can be settled by reading the first chapter of Genesis, which contains a record of the transactions of each day of the creation week. There we learn that man and the lower animals were created on the *sixth* day of the week. If Adam, then, as is claimed, commenced an individual reckoning of time, the seventh day of the week would have been the fifth day of the week according to God's reckoning. No one can deny this. We know it is claimed that Adam was created late on the

sixth day, and that the next day was really his first day. Really, it was no such thing. We are not informed as to the exact hour of the day when Adam was created, nor does it matter; we do know that he was created on the sixth day, and, consequently, that was his first day of life. If a child is born on the 12th of June, the 12th and not the 13th of June in each succeeding year is celebrated as his birthday, even though he were born late in the afternoon. *SITI June 3, 1889, page 295.120*

Now why do not the advocates of the theory in question stick to the facts in the case? Simply because the facts would demolish their theory. If the facts were adhered to, they could find in them no semblance of an excuse for Sunday-keeping, and it would not be for their interest to advocate the observance of either the fifth or the sixth day of the week. *SITI June 3, 1889, page 295.121*

The absurdity of the theory is apparent enough, but we want to consider it a moment in the light of the fourth commandment. That says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Did God mean by this the seventh day, or the first day? "Both," say our friends; "he meant the seventh day according to his own private count, but the first day according to man's reckoning." We have heard that the Jesuits say a thing that they do not mean, and which is not true, and make a mental reservation, or repeat the truth in an undertone; but this theory charges God with the same duplicity. The commandment was spoken to and for men, and must, of course, be in the language to which men are accustomed, otherwise it would be meaningless. Now if God's seventh day was Adam's first day, then man's seventh day must be God's sixth day; and, this theory being true, it follows that the fourth commandment enjoins the observance of neither the first nor the seventh day, but the sixth! *SITI June 3, 1889, page 295.122*

But this, and similar absurd theories, arise from the assumption that the Sabbath is a human institution, and that God has nothing much to do with it, except to advise man to rest when he feels like it. The fact is, that it is God's day upon which we are to rest, - the one upon which he rested, and which he blessed and set apart. It is "*the* seventh day" which is "the Sabbath of the Lord thy God." Man could

not make a day holy if he tried; but God made the Sabbath holy, and he commands man not to desecrate it. Man had nothing to do with making the Sabbath; his only duty in regard to it is to keep it. *SITI June 3, 1889, page 295.123*

One word, in closing, to our brethren who may sometimes be at a loss to know how to answer an objector. Do not hold yourselves under obligations to refute at sight every assemblage of words that may be called an argument. Ask the objector first to *prove* his proposition, and in ninety-nine cases out of a hundred he will demonstrate that there was nothing to refute. In the remaining instance you may need to aid him by quoting a few texts of Scripture. E. J. W. *SITI June 3, 1889, page 295.124*

“Romanism in England” The Signs of the Times, 15, 21.

E. J. Waggoner

That Romanism is gaining ground very rapidly in England is beyond question, and this too in opposition to the well-known conservatism of the English people. This gain is not in proselytes which are made to Romanism, but in the sentiment of the people, especially the more aristocratic. Some entire churches have become Catholic, and many others are that now in all but name, and it certainly seems to be only a question of time when almost the entire State church of that country will do homage to the Pope. The following extract from a letter to the *Irish Churchman and Protestant Review* (London) will perhaps give the reader a better idea of the drift of the High Church than anything that we could say:- *SITI June 3, 1889, page 295.125*

“As a member of the Church of England, I have been simply astounded during the last few years at the rapid growth of Ritualistic practices, and the wholesale dissemination of Ritualistic doctrines in our Established Church, and at the barefaced effrontery of the High Church party in thrusting forward, on every possible occasion, the pernicious theology of the Church of Rome. The question which all this has naturally suggested to my mind-as I doubt not it has to the mind of many another-is, Where is this to end? Carlisle, in 1810, said, ‘Popery cannot come back any more than Paganism can.’ Dr. Ryle, bishop of Liverpool, writing in 1888, said, in the face of such

proofs as those now furnished in the services, the practices, and the doctrines of the Ritualistic party, 'It is absurd to tell us that extreme Ritualism has no tendency to Popery, and is not the highway to Rome.'*SITI June 3, 1889, page 295.126*

"With the doctrine of Transubstantiation-a doctrine against which our ancestors, three hundred years ago, contended with their very lives-ringing in our ears, and preached week after week in Protestant churches throughout the length and breadth of the land; with the practice of auricular confession growing up in our midst from day to day; with the introduction into our services of strange gestures, vestments, incense, candles, and a host of other relics of the Church of Rome, can we, as honest members of our grand old church of England, come to any other conclusion than that are arrived at by the bishop of Liverpool?*SITI June 3, 1889, page 295.127*

"Unfortunately for the evangelical party, High Church principles have now attained such a hold on the minds of the people that the difficulty of combating the evil is becoming daily-I had most said hourly-a more and more stupendous task."*SITI June 3, 1889, page 295.128*

"Back Page" The Signs of the Times, 15, 21.

E. J. Waggoner

At this writing it seems probable that before this paper reaches the reader the work of the Berlin Conference on Samoan affairs will have been completed, and that in a manner most satisfactory to the people of Samoa. It seems that everything claimed for the Samoans by this Government has been conceded by Germany.*SITI June 3, 1889, page 295.129*

The *Catholic American* says that "the restoration of the temporal power is in the highest degree an international question which deserves to be discussed in an international congress." And we take it from *Revelation 17:12, 13* that it will be so discussed, and that the powers of Europe will "have one mind, and shall give their power and strength unto the beast," the Papacy, but only for a little

while; for it is that power whom the Lord shall “consume with the spirit of his mouth, and destroy with the brightness of his coming.” And his coming is near.*SITI June 3, 1889, page 295.130*

In a recent article on “The Roman Question,” or rather on the restoration of the temporal power of the Pope, the *Catholic American* asks: “How can the (the Pope), without being independent in temporal affairs, have the assurance of being able to teach all nations?” We give it up; and we confess that we do not see how he could have that assurance even with temporal power. “How can they preach except they be sent?” says the apostle, and we are sure that the Pope has no authority at all, as Pope, to teach the gospel. The power of which he is the embodiment is called by the apostle, “the man of sin,” and “that wicked,” and “unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?” He “that as God sitteth in the temple of God, showing himself that he is God,” can have no divine “assurance of being able to teach all nations.”*SITI June 3, 1889, page 295.131*

A correspondent of the *Christian Oracle* in a late communication to that paper makes the proposition that “Adventists who pretend to keep the Sabbath law ought to do their utmost to compel all around them to keep the Sabbath,” and says, “They do not obey the command and unless they do.” His proof (?) is as follows:-*SITI June 3, 1889, page 295.132*

“Examine the Sabbath law of the decalogue. You must keep the Sabbath yourself. But is that all?-No indeed. You must compel others to do it to, and here are the ones named: (1) Your son; (2) your daughter; (3) your manservant; (4) your maidservant; (5) your cattle; (6) the stranger or the gentile.”*SITI June 3, 1889, page 295.133*

The most notable feature in this exhibit is the omission, after the word stranger, of the words, “that is within thy gates.” The commandment says, “Nor the stranger *that is within thy gates*.” This requires Sabbath-keepers to require all upon their premises to refrain from labor upon the seventh day, but lays no duty upon them, and gives them no authority outside of that, as everybody

knows, and as every honest man will admit. The Sabbath-keeper can and should say to a stranger who for any reason might desire to do any unnecessary work upon his premises on the Sabbath, "You must not do it;" but he would have no right to say it to his neighbor who wished to work upon his own premises, within his own gates.*SITI June 3, 1889, page 295.134*

The California *Christian Advocate* of April 17 has the following, which will be of interest to all the readers of the SIGNS OF THE TIMES. We have before alluded to his proposed visit and to its object, but this presents it more fully and shows that so far from being dead the demand for religious legislation is not even sleeping on this coast. The *Advocate* says:-*SITI June 3, 1889, page 295.135*

"Rev. Wilbert F. Crafts, field secretary of the American Sabbath Union, is planning to spend August and September in the Pacific States and Territories, in the interests of Sabbath observance, and especially in the interest of the proposed National Sunday-Rest day, for which ten millions have petitioned Congress. He has spoken on this subject twice before the Senate's Committee on Education and Labor, also at the international convention of the Brotherhood of Locomotive Engineers, and at the General Assembly of the Knights of Labor, both of which bodies indorsed the petition unanimously. He has presented this subject in the halls and churches of the chief cities of twenty-two States. The remaining States and Territories he expects to visit before the next Congress. Of course, his visit on our coast will greatly help in securing Sunday laws in California and Nevada, the only States that have none, and in securing better enforcement of the existing laws in the other States and Territories, and better observance of the Sabbath by church people...*SITI June 3, 1889, page 295.136*

"Mr. Crafts is to debate with Professor Jones, of the Seventh-day Adventists, in Michigan, and will probably arrange to meet some of their leaders in California also."*SITI June 3, 1889, page 295.137*

Of course our readers are aware that Mr. Crafts is not to debate with Professor Jones, of the Seventh-day Adventists. But the reason has not yet been stated; it is this: He simply don't want to. The facts are that Mr. Crafts challenged Mr. Jones for a debate; the

challenge was promptly accepted, and the time, place, etc., etc., all agreed upon when for some not very clearly defined reason the valiant champion of National Reform backed out, and now says that he will not debate. Possibly he has concluded that "Professor Jones, of the Seventh-day Adventists," has arguments which he does not care to encounter at short range. *SITI June 3, 1889, page 295.138*

We are not authorized to speak on the subject, but we doubt not that if Mr. Crafts will make his wishes known in time, and give a sufficient guarantee that he will not run before the battle begins, he can be accommodated if he desires "to meet some of their leaders in California." *SITI June 3, 1889, page 295.139*

Cardinal Newman is credited with saying that "much of the fault found with the gospel comes from a wish to make religion acceptable to the world in general, and more free from objections than any moral system can be made, and more immediately and visibly beneficial to temporal interests of the community than God's comprehensive appointments condescend to be." *SITI June 3, 1889, page 295.140*

This is certainly true, and the fact is to be deplored, but in catering to the demand for a gospel shorn of its "objectionable" features, the ministers of the present day are only following the example of the bishops, especially in the third and fourth centuries, when to make Christianity acceptable to the heathen they incorporated with Christian rites the many pagan forms and ceremonies still observed by the Roman Catholic Church. The children are only following the example of the heathen, for the time is come when people will not endure sound doctrine. And as in the fourth century, as related by Gibbon, the most respectable bishops persuaded themselves that the heathen "would the more readily renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity," so the popular ministry to-day console themselves with the thought that lowering the standard, and throwing over the follies of the world the garb of religion, will make Christianity so attractive that all will embrace it. But alas! when thus emasculated it is no longer the Christianity of Christ, and is little better than the baptized paganism, which is now known as Roman

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“Front Page” *The Signs of the Times*, 15, 22.

E. J. Waggoner

A writer in the *Missionary Review* says that out of 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers in the field, or one out of every 100, while Protestant Christendom has sent forth but one out of every 5,000. The odds are greatly in favor of the converts from among the heathen. *SITI June 10, 1889, page 295.142*

The Christian life is a warfare, therefore do not be discouraged when trials and temptations come. Have you failed to realize all that you hoped to attain ere this? Do not lose courage; thank God for the help that he is giving you, and trust him for still greater blessings. Humble yourself under the mighty hand of God and He will exalt you in due time. *SITI June 10, 1889, page 295.143*

The California Prohibitionist says:-*SITI June 10, 1889, page 295.144*

“Adherents of high license admit that it incites to the illicit selling. But they say this can be prevented by the earnest endeavor of honest officials. True, but would not the same amount of honest endeavor wholly prevent the sale, and so make prohibition prohibit?” *SITI June 10, 1889, page 295.145*

The question is pertinent and we would like to hear it answered by some ardent advocate of high license. *SITI June 10, 1889, page 295.146*

According to the *Church News* (Catholic), the ruins of the tower of Babel have been turned to some account at last. The Carmelites of Baghdad have recently erected a statue of the Virgin Mary on the highest portion of the wall which remains standing. Considerable doubt formerly existed in the minds of many antiquarians as to whether the tower of Babel in reality ever had any connection with the ruins which now go by its name, and some have gone so far as

to state that even the cite of Babylon (supposed to be the ancient Babel), is at present unknown. But of course this difficulty is now all cleared away by this action of the Romish Church. In her supreme wisdom and infallible judgment she has for ever decided the matter by celebrating a mass on the spot, and then setting up the statue of the "blessed lady," as before referred to. Well, so be it. Inasmuch as Babel means confusion, and the name is perpetuated in the Greek word Babylon, we can conceive of no more appropriate place for the great mysterious Babylon, the mother of harlots, to set up her idolatrous shrines, and practice her iniquitous mysteries than she has found in this instance. *SITI June 10, 1889, page 295.147*

The *Japan Christian Advocate* says: "The assassination of Viscount Mori, Minister of State for Education, with subsequent explanations given for the deed, would indicate a deep-rooted devotion among a certain class of Shinto believers. It may indeed be that the quiet, unobtrusive cult of ancient Japan may prove in the end to be a stronger adversary of Christianity than even Buddhism. Buddhism is, after all, an alien religion; Shintoism is the original Japanese religion, and is to be found nowhere else. From time immemorial it has held its own, and has for all these ages lived to sustain a national reverence for the emperor." *SITI June 10, 1889, page 295.148*

Massachusetts is the most illiterate State of the Union. Cardinal Manning, in his article on public schools in America, refers to this; but, as the *Churchman* says:-*SITI June 10, 1889, page 295.149*

"It is mainly owing to the cardinal's own brethren, who have taken possession of it to an overwhelming extent, that the State has changed from having the smallest number of illiterates of any State in the Union, compared with its population, to the one which has the greatest number. It is the immigration from the French parts of Canada and from the south and west of Ireland, which has filled the cities and manufacturing towns of Massachusetts, and of the adjoining States, with their present illiterate population. The number of native illiterates, leaving out the foreign element entirely, would not be one-hundredth per cent. of the population. A larger proportion of the new-comers from Canada and Ireland can neither read nor write." *SITI June 10, 1889, page 295.150*

Education or enlightenment of the people has never been a part of Rome's mission. Her mission is to enslave and blind.*SITI June 10, 1889, page 295.151*

It is stated by a French missionary who has been through Ecuador that the Indians there, though nominally free, are really in a state of slavery. They are bought and sold, bequeathed by will, seized by a creditor in payment of debt, and really in no way distinguishable, in such respects, from a beast of burden. The state of things has been brought about by the law which allows an Indian to sell himself into slavery when he is unable to satisfy his creditor in any other way, and once a slave he is rarely able to extricate himself. His wife and children share his miserable lot. The greater part of the Indians, this missionary says, are reduced to this condition, and live a life of the utmost degradation and misery. As Ecuador is a strongly Catholic country, the Pope, who has of late been posing as an ardent anti-slavery advocate, might show his faith by his works, and order his vassals to use their influence for the abolition of slavery in that country. We have no idea, however, that the crafty Leo will trouble himself about the matter in the least; it will be much easier for him to do nothing, and then with a great flourish of trumpets carry off the honors after others have done the work.*SITI June 10, 1889, page 295.152*

“Manner of Christ’s Coming” The Signs of the Times, 15, 22.

E. J. Waggoner

The subject of the second coming of our Lord is one which has ever been ear to the Christian heart, and so plainly do the Scriptures teach the doctrine, that, notwithstanding all the unbelief there is in the world, few comparatively who profess any faith whatever in the sacred word are found to deny that Christ will come again. But strange as it may seem, while the Scriptures are equally clear as to the manner of his coming, the subject is far less clearly understood than the fact of that coming. We propose, therefore, to show what the Scriptures teach upon this important subject, first, however, reminding the reader that every text which speaks of the manner of our Lord’s coming is also positive evidence that he will come as promised in *John 14:1-3* and *Hebrews 9:28*.*SITI June 10, 1889,*

In his first letter to the Thessalonians, the apostle Paul warns the brethren against indulging in hopeless sorrow for their dead friends, as though they were lost. He assures them, "by the word of the Lord," that those who live until the Lord comes will have no precedence over those who fall asleep in Jesus. We will not be with Christ any sooner than they are. And then he proceeds to tell how this can be. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." *1 Thessalonians 4:16, 17. SITI June 10, 1889, page 295.154*

We shall have occasion to use this text again, and we pass it for the present. Turning to the first chapter of Acts, we read the account of Christ's ascension. In his gospel, Luke had previously written, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." *Luke 24:50, 51.* In Luke's second narrative we have this account: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." *Acts 1:9-11. SITI June 10, 1889, page 295.155*

There is no mistaking these words. Christ was there in person. In bodily form, while in the act of blessing his disciples, he ascended to heaven. And the angels declared that "the same Jesus"-"the Lord himself," *1 Thessalonians 4:16*-should come in exactly the same manner as had left the earth. Now, as showing the perfect harmony of the Bible narrative, we quote right here the words of John: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." *Revelation 1:7.* The one who claims that the coming of Christ is death, or conversion, or anything

else than a literal return to earth, squarely contradicts these plain texts. *SITI June 10, 1889, page 295.156*

Our Saviour foresaw that before his return many would be engaged in this very work. In order to draw the attention of man away from the real advent of Christ, as described in the Bible, Satan and his angels will transform themselves, not merely into angels of light, but into the appearance of Christ himself, and will “show great signs and wonders; insomuch that if it were possible, they shall deceive the very elective.” *Matthew 24:24*. They will claim that Christ is already come, and will work miracles to support the claim. How, then, can we be sure that they are not the Christ; here is the sure guide: “Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” *Matthew 24:26, 27*. The reason why it will be impossible to deceive the elect, is because they will remember and implicitly believe the plain declarations of the Bible. *SITI June 10, 1889, page 295.157*

These texts prove not only that the coming of the Lord is a literal event, but that it is yet future. Do you still say that it took place on the day of Pentecost? We answer that Paul’s words in *Hebrews 9:28* were written many years after that time. None of the apostles had written a line at that time, and, since the resurrection of Christ, had engaged in no public work whatever. Is it claimed that the destruction of Jerusalem answers to the coming of the Lord, we remind you that the book of Revelation was written more than a score of years after Jerusalem was conquered by Titus; and in that book, besides the description already quoted (*Revelation 1:7*), almost the closing words are these: “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” *Revelation 22:12*. “He which testifieth these things saith, Surely I come quickly.” *Verse 20*. These forbid the application of the promise to any event before the close of the first century. *SITI June 10, 1889, page 295.158*

Again, no event has ever yet occurred comparable to the coming of the Lord as described in the Bible. Peter, in answer to those who, professing to be able to see no signs of such an event, derisively

asked, "Where is the promise of his coming?" says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." *2 Peter 3:10.SITI June 10, 1889, page 295.159*

The psalmist says: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." *Psalms 50:3-5.SITI June 10, 1889, page 295.160*

The heavens have not departed as a scroll when it is rolled together; not yet as the glorious appearing of the Son of man in those opening heavens dazzled every eye as does the vivid lightning flash. Not yet have "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." *Revelation 6:15, 16.* The time is still future when the voice of the Archangel and the trump of God shall call the dead in Christ from their graves, and when the living righteous, with glad accord, shall unite in the exclamation: "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." *Isaiah 25:9.SITI June 10, 1889, page 295.161*

That they will not pass and leave saints and sinners alike unconscious of its arrival. The Lord comes, not as an intercessor, but as a king, "without sin." There is thenceforward no more mercy for sinners-they receive according to their deeds; no more trials for saints-he appears to them unto salvation. This being so, it is manifestly fool-hardy in any one to say, "We shall know more about it when it comes than we do now." Yes, we will; but those who put off their knowledge of it until it comes, will learn to their sorrow. While the signs that show that coming near are fulfilling all around us, let us search the Scriptures that we may be children of the light,

and, having our lamps trimmed and burning, be able to hail our Lord with joy when he returns. E. J. W.*SITI June 10, 1889, page 295.162*

“Puritanic Prejudice” The Signs of the Times, 15, 22.

E. J. Waggoner

The *Catholic Mirror* says:-*SITI June 10, 1889, page 295.163*

“One of the most significant things in connection with the recent national celebration of the Washington inauguration centenary was the fact that in New Hampshire, the only State in the Union where Puritanic prejudiced against Catholics finds expression in the statute books, the sole patriotic commemoration of the event was the celebration held in Manchester under the auspices of the Catholic Young Men’s Societies.”*SITI June 10, 1889, page 295.164*

We have no sympathy with the spirit of intolerance which excludes anyone from participation in the affairs of State because of his religious views and are in favor of granting the full civil and religious liberty alike to Catholics and Protestants, but we cannot help thinking that Papists are the last people on earth who ought to find fault because religious prejudices find expression in the statute books. There is not a Catholic country in the world where such prejudice does not find just such expression.*SITI June 10, 1889, page 295.165*

“Back Page” The Signs of the Times, 15, 22.

E. J. Waggoner

We desire to call special attention to the appeal from the non-Partisan Constitutional Prohibition Organization of South Dakota, published on page 349 of this paper. We trust that it will be carefully considered, and that every reader of the SIGNS OF THE TIMES will do his whole duty in helping to secure constitutional prohibition for this new State.*SITI June 10, 1889, page 295.166*

On a recent Sunday a young man in this city had one of his feet crushed while attempting to leave one of the local trains. It might be

supposed at first thought that this circumstance would furnish an argument for some of our zealous Sunday advocates, but perhaps its force may be destroyed by the fact that the young man was returning from church at the time of the accident.*SITI June 10, 1889, page 295.167*

The *Congregationalist* is rather a unique reason why modern scholars should familiarize themselves with the writings of the so-called church Fathers, namely, "that they may see how frail they were, and may observe the gross defects developed almost at once when the original congregationalism of the early church became subverted by human ambitions in a very different and a very human system."*SITI June 10, 1889, page 295.168*

And that is about the only benefit to be derived from the study of their productions. As Dr. Clarke says, there is not a "heresy that has disgraced the Romish Church that has not challenged them as its abettors," and there certainly is not a truth which cannot be proven much more clearly and directly without their testimony than with it. There can, therefore, be no good reason for studying their writings, except the one given by the *Congregationalist*.*SITI June 10, 1889, page 295.169*

Animadverting upon Mr. Parnell's unfortunate departure from the truth in the House of Commons some years since, the *Congregationalist* says:-*SITI June 10, 1889, page 295.170*

"Mr. Parnell is accounted a Protestant, but we regret to see that he is reported unblushing to have avowed that, in a certain memorable instance, he modeled his conduct on the Jesuitical maxim that 'the end justifies the means.' That wicked notion is indeed older than the Jesuits. In the fourth century Chrysostom shaped his action by it, and stoutly defended it.... And, with him, Origen and Jerome explained *Galatians 2:13*, etc., as an instance of its use by Paul for the purpose of persuading the Jewish Christians of the need of circumcision. There is more moral ozone in the atmosphere of our day, which long since toned up the general standard of veracity to a plane of purity of motive and utterance kindred to that of the New Testament itself, and far surpassing the defective and effete standard of the early Christian Fathers."*SITI June 10, 1889, page*

Yet some are wont to go to the writings of the same Fathers to prove important Christian doctrines. Indeed, they are almost the sole reliance of the champions of the Sunday sabbath. But the standard of the Fathers was worse than effete; it was wicked, and no one knows it so well as those who are most familiar with the writings. Will the *Congregationalist* be consistent and hold only that which can be proved by the Scriptures?*SITI June 10, 1889, page 295.172*

It would seem that the past week or two have been almost without a precedent in the way of destructive floods and storms, the effects of which have been felt more or less in all parts of the world. During the latter part of May, a terrific hurricane swept over New South Wales, Australia, accompanied by the heaviest rainfall ever known there, causing much damage to property, and some loss of life. Devastating floods were reported from Austria, France, and other portions of Europe about the same time. Heavy rain and hail-storms in some parts of Mexico destroyed a great deal of stock, and many persons were drowned. Severe storms throughout China have also caused immense damage both to life and property. In the United States heavy snow-falls have damaged growing crops in Michigan; West Virginia and Kansas have suffered from disastrous cyclones and tornadoes, Missouri, Nebraska, Illinois, and portions of other States have incurred much loss on account of unprecedented rainfall, doing great injury to the country.*SITI June 10, 1889, page 295.173*

All these disasters, however, sink into insignificance compared with the terrible story that comes from Pennsylvania. The news seemed almost too horrible to be true, but later dispatches have confirmed the matter, and the details are simply heart-rending. Near Johnstown, Pennsylvania, covering what was formerly the site of Conemaugh Lake, up among the Allegheny Mountains, lies a large artificial reservoir, the largest in America, extending over thousands of acres, and formed by an immense dam over 100 feet high, which has been extended across the valley, here something like 1,000 feet wide. The extraordinary rains of the two days preceding resulted in so increasing the volume of all the streams emptying into

the reservoir that the dam could no longer withstand the pressure, and in the afternoon of May 31 the entire structure gave way, allowing the raging mass of water to sweep unchecked downward through the narrow valley, carrying death and destruction in its mad onward course to the towns and cities miles away. *SITI June 10, 1889, page 295.174*

South Fork, Mineral Point, Woodvale, and Conemaugh, were successively swept away by the angry flood. Then came the beautiful city of Johnstown, with its busy thousands, all unthinking of the terrible fate so soon to befall them. Here alone it is estimated that 1,500 people lost their lives; 1,000 houses were swept away in a twinkling, and as the great mass of floating *debris* lodged against the massive railroad viaduct at the lower end of the city, a second dam was thus formed and in a few minutes the water was 55 feet deep all over the plain covered but a moment before with human habitations. Two heavily loaded passenger trains which had been delayed by the rain, were washed away, and many passengers loss. To add to the horror, the mass of buildings crowded against the viaduct to the height of 50 feet, caught fire, and it is estimated that at least 500 persons perished in the flames. The whole occurrence simply beggars description, and the loss of life has been terrible. Incredible as it may seem, it is stated that the whole number of lives lost by the calamity is not less than 8,000, while some fear that even a higher figure will be reached. The loss of property will be many million dollars. *SITI June 10, 1889, page 295.175*

Truly it would seem that the events connected with the time of the end, as foretold by the Saviour are coming upon the world, and that we have reached the time when there is already upon the earth “distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” *Luke 21:25, 26*. Surely, the time of our redemption draweth nigh. *SITI June 10, 1889, page 295.176*

June 17, 1889

“Front Page” *The Signs of the Times*, 15, 23.

E. J. Waggoner

All the humanity of the world, all the divinity of Heaven, and all the evil of hell, is embraced in the three words, love, sin, and duty. The impulses which govern us, the forces which control the universe, the anomalies of our present life, and the mysteries and vast possibilities of the life to come, all are brought within the scope and meaning of the solemn words. *SITI June 17, 1889, page 295.177*

Improve well the opportunities and fill up the privileges of to-day, for to-day, only is thine. Yesterday is dead to thee for ever; its records of good and evil are sealed up for eternity. To-morrow, with its hopes and fears, is not yet born to thee; the light of its sunshine may never fall upon thy countenance. But to-day is thine. Thank God for its choice, endure patiently its sorrows, and press nobly forward in the discharge of all its duties. Use its moments well, for they will soon be thine no more forever. *SITI June 17, 1889, page 295.178*

Spiritualism claims 20,000,000 adherents, which is certainly a very moderate estimate, for there are hundreds of thousands in the so-called orthodox church who are Spiritualists in all but name; that is, they believe the fundamental doctrines of Spiritualism. Thousands in all the churches believe that their departed friends are their guardian angels, watching over them and shielding them from a thousand unknown and unseen dangers, and influencing them in some mysterious way for good. Such persons are to all intents and purposes Spiritualists. *SITI June 17, 1889, page 295.179*

We are prone to think that because men died for their faith in past ages, the sublime issues which rendered such heroism necessary on their part must always be sublime. While it may be true that the record of these issues, and perhaps some of the questions themselves, will always be sublime in a certain sense, it is not true that they are sublime in the sense of being the living issues of to-day. The ministry of to-day is too ready to dwell in the midst of a

dead past, instead of taking up the vital, present truths that so intimately concern our own time. If we are of the impression that God gave all his truth to past generations, we labor under a mistake. There are truths which concern the people of God to-day, living truths, burning questions, which were unnecessary for them to know in past generations, and these are the sublime issues upon which we should dwell, instead of relegating our labors to the domain of the past.*SITI June 17, 1889, page 295.180*

As reported in the Los Angeles *Tribune* of May 23, Dr. Cantine (Methodist), of that city, said in a recent sermon that "Christ laid an injunction upon the disciples to keep the seventh day of the week, but after Christ's resurrection the disciples met on the first day, and Christ countenanced it, and it became the established day for worship." Yes, we believe that Christ did enjoin the keeping of the seventh day, for he taught all to keep the commandments of God. But we do not believe that the disciples immediately disobeyed the commands of their Master, and instead of keeping the seventh they kept the first. At all events, we would like a few Scripture references on this point, before receiving Mr. Cantine's statement as beyond question.*SITI June 17, 1889, page 295.181*

The *Christian Nation*, a National Reform organ published in New York City, intimates that Dr. Vincent recently strangled to death by an apparatus for the treatment of spinal disease, with which he was experimenting, and also Mind-reader Bishop, were the victims of divine displeasure because they both experimented on Sunday. Would it not be well for the *Nation* to first show that God himself has any special regard for Sunday before jumping to the conclusion that he is sending judgment upon those who fail to observe it according to the National Reform order? And while our contemporary is about it we would like it to account for the fact that not a few ministers have dropped dead while preaching on Sunday, and also that no longer ago than May 26, a minister was struck by lightning in his pulpit on Sunday at the New Liberty Christian Church, in Fountain County, Ind.*SITI June 17, 1889, page 295.182*

It is not until we reach the end of our own strength that we begin to realize the strength of God. As long as we have confidence in ourselves we fail to see our need of outside help, therefore the Lord

does not help us; but when we acknowledge the failure of our own efforts and come to God all weak and broken down, distrustful of ourselves, and realizing our need of divine help, then it is that Christ becomes a source of strength to us. It is thus that his "strength is made perfect in [or through our] weakness." The cry of the poor publican, "God be merciful to me, a sinner," was what brought salvation to his soul. There is nothing so strong with God as our very weakness, yet nothing so weak in his sight as our own strength. If there is such a thing as death-bed conversion it is because the individual is brought to the point where he recognizes this fact, and is ready to cry out like Peter, "Save, Lord, or I perish." *SITI June 17, 1889, page 295.183*

"Babylon Is Fallen, Is Fallen" The Signs of the Times, 15, 23.

E. J. Waggoner

It is quite common to hear from their own lips the admission that the popular churches are losing their spiritual power. A writer in the *Interior* (Presbyterian), after avowing loyalty to his church, utters the following complaint, which is but a specimen of what is frequently heard from representatives of all the daughters of Babylon:-*SITI June 17, 1889, page 295.184*

Is it not a fact that about all the old methods, such as visitation, catechizing, prayer, and oversight of the baptized, have been dropped? What has taken their place?-Nothing! Nor do we recall that the General Assembly has ever advised giving up these old methods of the fathers. In the matter of discipline, where is the church session that has done its whole duty? Take a sample of sessional proceedings on the subject of discipline. The eldership is gathered together to look after the spiritual interests of the church. They have opened their conference with prayer for God's guidance. After the transaction of some matter of minor importance, they begin a free conversation on the state of religion in their church. Mention is made of one brother who does not properly observe the Sabbath-sometimes driving, sometimes looking after his business, often neglecting the services of the sanctuary-and it is telling on the life of the family. They are all sorry that such is the case, but they hardly think best to do anything with him. He is high-strung,

wealthy, and they do not wish to alienate him and lose his support. Probably a sermon by the pastor on Sabbath observance will prove effective. (But if he ever hears it, the pastor must have it cut and dried and laid up for him whenever he catches him in the church!) Mention is made of another who is becoming the victim of drink. He is a “tippler” and has gone to the stage of drunkenness and disgraced himself and family. They are exceedingly sorry for him, but it will hardly do to discipline him, for he is brother to Mr. A., and is related to some of the best families in the church, and it would be very humiliating to their pride, and probably alienate some of them, to them ...church take up the matter. Thus it goes, no discipline being exercised. The sessional records are free from scandal, if the church is not. It is not hard to understand how and why the spiritual condition of such a church is continually growing worse. *SITI June 17, 1889, page 295.185*

June 24, 1889

“Editorial Correspondence” *The Signs of the Times*, 15, 24.

E. J. Waggoner

After a journey of five days from Oakland, devoid of unusual incident, I reached Chicago, the morning of May 22. At the mission rooms, 26 and 28 College Place, where I at once went, I met Brethren Olsen and White, just from the camp-meeting at Ottawa, Kansas, and Brethren Saunders, Hope, and Hutchison, who had preceded me from California, and had reached this point on their journey to England. These brethren went on to Battle Creek, Mich., the same day, while I remained at the mission till the next day. This was a privilege which I had long desired to enjoy. The mission is in a most delightful location, and is as well equipped for carrying on the business for which it was designed as can be imagined. I greatly enjoyed the hospitality of this family of workers, with Elder G. B. Starr at the head, and still more did I enjoy the privilege of uniting with them in their regular weekly prayer and missionary meeting, and in their family worship. Brother Starr laid before us his plans for the missionary training school to be held in the fall, and we feel sure that it will be a means of much good to those who attend.*SITI June 24, 1889, page 295.186*

After spending three days with my mother, in Michigan, and one day with the book Committee in Battle Creek, I came on to Williamsport, arriving here May 28. The workers' meeting had then been in session just one week, Elder A. T. Jones in charge. About fifty workers were present, and a good degree of interest was exhibited. Several expressed themselves as already having received light on the subject of the righteousness of God and how it may become ours through faith in Christ.*SITI June 24, 1889, page 295.187*

At the present writing, June 6, the camp-meeting proper should have been in session three days, but owing to the great flood, the attendance is just the same as during the workers' meeting. To-day a train leaves Williamsport for the first time in six days. All communication with the outside world has been cut off, and it was

feared that no Conference session could be held; but after viewing the situation, the brethren have concluded that the churches are well enough represented to allow of the business being transacted. So the exercises will go on to the close of the appointed time, just the same as though there was the expected attendance. But for the flood, the camp-meeting would have been the largest ever held in this State, as more tents had been ordered than ever before; but the brethren in charge are of good courage, and doubt not that even this will be made to work for good. Sister White arrived yesterday, having been six days making the trip from Battle Creek, and three days making the last fifty miles of the journey by wagon.*SITI June 24, 1889, page 295.188*

Of the terrible calamity that has befallen this section of Pennsylvania, the readers of the SIGNS OF THE TIMES have learned ere this from the secular papers. But no tongue can ever describe the situation. Next to Johnstown, which was almost entirely swept out of existence, Williamsport was the greatest loser. The loss in this town is many millions of property and quite a number of lives, how many is not yet known. In the section of the town nearest the river, it is impossible to tell where the streets run. Houses, mills, logs, lumber, and almost everything else, are left in one confused mass. The stock of goods in nearly every store in the city was almost completely ruined. Not the least feature of the calamity is the danger of disease from the decaying matter that fills the streets.*SITI June 24, 1889, page 295.189*

Although the camp-ground was on the outskirts of town, near the hills, it was covered to a depth of three feet by the waters, which rose so rapidly Sabbath, June 1, that all were compelled to flee. No one was injured, however, and comparatively little loss was sustained by the campers. The inconvenience suffered was nothing compared with the suffering of those who lost their homes and members of their families in the angry flood.*SITI June 24, 1889, page 295.190*

The weather now is pleasant and seems to be settled, and the prospects for a happy termination of the meeting are good. E. J. W.*SITI June 24, 1889, page 295.191*

“Baptized by Fire” The Signs of the Times, 15, 24.

E. J. Waggoner

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way *Matthew 3:11* and *Acts 2:3*, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit. *SITI June 24, 1889, page 295.192*

There are two classes spoken of by John in *Matthew 3:11*. One class-the faithful-will be baptized with the Holy Spirit; the other-the wicked-will be baptized by fire; immersed in the lake of fire (*Revelation 20:15*), and utterly burned up. *Revelation 20:9*. This application of *Matthew 3:11* is shown to be correct, by the next verse: “He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” *SITI June 24, 1889, page 295.193*

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire. E. J. W. *SITI June 24, 1889, page 295.194*

“An Appeal to the Liberal-Hearted” The Signs of the Times, 15, 24.

E. J. Waggoner

Among the losers by the recent flood in Williamsport was the Pennsylvania Tract Society. The waters rose so rapidly and so unexpectedly that scarcely anything could be removed to a place of safety, and upwards of fifteen hundred dollars' worth of books was ruined. Several of our brethren also suffered the loss of furniture

that was upon the lower floor of their dwellings. The Pennsylvania society is young, and can ill afford to stand this loss. It has been one of the most active of our Tract Societies, and we appeal to the friends of the cause to assist it financially in this time of need. We feel sure that our brethren will respond promptly, and thus encourage the hearts of the workers in this State. This we feel is the least that can be done. Aside from this, there is suffering in the flooded district by those who have lost everything, which cannot be described or even imagined. Requests for help for these sufferers have met with a response from various portions of the country, and we hope that our brethren will remember that true Christian charity does not consist in remembering only those of their own number. A little from a great many will not impoverish the givers, and will be a great blessing to the receivers. Send your contributions at once to L. C. Chadwick, Box 2716, Williamsport, Penn., and they will be properly applied. E. J. WAGGONERS

SITI June 24, 1889, page 295.195

July 1, 1889

“Cause and Result of Unthankfulness. *Romans 1:21*” The Signs of the Times, 15, 25.

E. J. Waggoner

Romans 1:21.

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruption. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.” *SITI July 1, 1889, page 295.196*

In the two preceding articles upon this portion of Scripture, we have seen that the Sabbath, when kept in the way that God designed that it should be kept, is the thing by which we show our knowledge of the true God, and which tends to increase that knowledge, so that it stands as the one great safeguard against idolatry. It follows, then, as has been shown, that the heathen who became so by not glorifying the Creator as God when they knew him, lost that knowledge by departing from his Sabbath. *SITI July 1, 1889, page 295.197*

There is another expression which should be noticed in this connection. It is the phrase, “neither were thankful.” The apostle states that their darkness and degradation were due to the fact that when they knew God they glorified him not as God, neither were thankful. Unthankfulness to God tends to the commission of the greatest sins. Let us see how this is. When men do not thank God for his goodness and mercy shown, it is an evidence that they have no just conception of him. No one who realizes the love of God, as shown even in creation alone, can fail to express love and gratitude to the Creator. And this will bring him in still closer relation to God,

for God will reveal himself to such an one still more. But when a person does not thank God for life and breath and all things which are enjoyed at his hand, it is an evidence that he does not regard God as the giver of these things. He does not, in fact, glorify God as God. He has separated himself from God by his ingratitude, and is necessarily left to himself and to the commission of all the evils to which human nature is subject. *SITI July 1, 1889, page 295.198*

Too much importance cannot be attached to the words of the psalmist, "It is a good thing to give thanks unto the Lord." A continual expression of thanks to God is no more than justice demands, for he is continually bestowing blessings. The continual exercise of thankfulness keeps in mind the blessings and their Giver, and thus brings the soul nearer to God. So Paul says in his letter to the Philippians, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." *SITI July 1, 1889, page 295.199*

This is not a mere matter for theorizing concerning the heathen, but is a practical question for every Christian. The Christian who does not continually thank God for his mercies in whatever condition he may be, is in a dangerous position. According to the apostle's words just quoted, no prayer should be offered without thanksgiving; but this does not mean simply thanksgiving for something received in the past. It means thanksgiving for the blessings asked for in the prayer; the giving of thanks for them even before they have been received. Unless this thanksgiving accompanies the petition there can, indeed, be no blessing received; because nothing can be received without faith, and thanksgiving is an indication of the possession of faith. Take the words of Christ, recorded in *Mark 11:24*: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Note that the receiving of the things is contingent upon believing that we have them. It is our faith that makes them real to us; but if a person greatly desires a thing and is fully persuaded that he has it, surely thanksgiving to the one who has brought it to him is the most natural thing to follow. But how can he believe that he has it?—Why, he has simply the promise of the Lord, who cannot lie, that if we ask we shall receive. What stronger evidence can be desired? *SITI July 1, 1889, page 295.200*

Take an illustration of our application of this scripture. Here is a poor man who is in great need of food for his family. After suffering the pangs of hunger for some time he goes to a wealthy farmer who is noted for his generosity, and makes known his want. The man responds at once to this appeal for help, and says to his poor neighbor, "I will give you a sack of flour which stands in my storehouse. Take this key, and go and help yourself." Now what would be the first impulse of that poor man?-Why, it would be to thank his benefactor. What for?-For the flour. But he has not received any yet. No; but his confidence in the man's word leads him to believe that the flour is his, and he thanks him first, and then goes and gets it.*SITI July 1, 1889, page 295.201*

Surely the Christian should express no less confidence in the promise of God that he delights to give good things to his children, and will grant grace to help in time of need; and when he has once made his request should accompany that request with thanksgiving that God is so liberal. This is an evidence of faith, with which alone God is pleased; but if the petitioner, after making his request, says, "Now I will wait and see if this is granted; and if it is I will thank God," he will never offer thanks, for his course is an evidence that his petition was not offered in faith. Surely, then, it is a good thing to give thanks unto God; and since thanksgiving is so absolutely necessary for the Christian, we may well understand how a neglect to thank God for his mercies, leads to forgetfulness of God as the giver of mercies; and finally into all the abominations into which the heathen sank. E. J. W.*SITI July 1, 1889, page 295.202*

July 8, 1889

“Vain in Their Imaginations. *Romans 1:21*” *The Signs of the Times*, 15, 26.

E. J. Waggoner

Romans 1:21.

Closely connected with the lack of thankfulness which the heathen manifested, was an exaltation of self. The apostle states that “they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” *SITI July 8, 1889, page 295.203*

Forgetfulness of God, which is indicated by an unthankful spirit, is necessarily accompanied with an exalted idea of self. In the proportion that men cease to acknowledge God, they take to themselves the honor that should be given to God. Becoming vain in their imaginations, or their reasoning, their foolish heart was darkened; professing themselves to be wise, they became fools. This is the history of all who have gone into sin, from Satan in Heaven to the last sinner on earth. *SITI July 8, 1889, page 295.204*

Let us trace the course. In the *18th chapter of Ezekiel* there is unmistakable reference made to Satan, in the expression “King of Tyrus.” To none other will the description in *verses 12-15* apply. Satan and not the literal king of Tyre was the cherub that covered the throne of God. He, and not the king of Tyre, had been in Eden, the garden of God; he it was who sealed “up the sum, full of wisdom, and perfect in beauty.” Of him it is said, *verse 17* “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” How this was done is described by the prophet in *Isaiah 14:12-14*, which reads thus: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend

above the heights of the clouds; I will be like the most High.”*SITI July 8, 1889, page 295.205*

From this we may learn that becoming vain in his imagination, because of his beauty and wisdom and majesty, he imagined that he had them by his own power, instead of being dependent upon God for them. He aspired to be equal with God, or even above God; but that was an impossibility, and since he persisted in his determination, it necessarily resulted in a total separation between him and God. Instead of being subject to God, he stood in open rebellion; and being in open rebellion against the source of light and knowledge, and goodness and mercy, he necessarily went into darkness, and ignorance, and all evil. Thus his wisdom was corrupted by reason of his brightness. By his vain imagination he separated himself from God, and lost everything.*SITI July 8, 1889, page 295.206*

It was in the same way that Satan caused our first parents to fall. Coming to Eve, he appealed to her pride, and attempted to make her dissatisfied with God by making it appear that she had not been treated with the consideration due so superior a being as she was. With affected surprise he asked, “Is it true that God has said, Ye shall not eat of every tree of the garden?” As much as to say, “Is it possible that God would so circumscribe a being of such beauty and power?” and then in reply to Eve’s statement of the prohibition that God had laid upon them, and the penalty for transgression, he replied: “Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [literally, like God] knowing good and evil.” Virtually he said to her, “God is trying to keep you in ignorance of your wonderful capabilities. You are in reality equal with God, and all that is necessary to make you like him, is to assert your liberty, and throw off the yoke that he has placed upon you. You have in yourself the life, so that you cannot die; and therefore you are in all respects equal with God.” By means of this falsehood he deceived her, and the vain imagination with which he filled her heart caused her to fall.*SITI July 8, 1889, page 295.207*

Just so it was with the heathen, who, when they knew God, glorified him not as God, neither were thankful, but became vain in their

imaginations. They arrogated to themselves attributes which belonged to God alone; particularly the quality of immortality. God reveals himself to us as the living God. His great characteristic is the possession of life, and the power to create and give life; but the heathen looked at their own powers, at their intellectual activity, and could not conceive of any being in the universe greater than they were. They could not imagine that such minds as theirs could ever cease to act, and so they concluded that they had an indestructible principle within themselves. Not only that, but having adopted the idea that the soul is naturally immortal, and survives the death of the body, they logically concluded that it existed prior to the existence of the body, virtually making the soul self-existent. *SITI July 8, 1889, page 295.208*

This being the case, they felt no dependence upon God; for the sole claim which God has upon us is in the fact that he has created us. If we had created ourselves, and could exist without the direct power of God, we would be answerable to nobody but ourselves. Therefore, with their ideas of their immortality, it was most natural for them to conclude that they were their own judges, that they were a law unto themselves, and that the desires and impulses of their own natures were simply a manifestation of the divine Spirit within them. Then followed naturally the result: "They became fools, and changed the glory of the uncorruptible God" into the most degraded objects, and gave way to the most abominable, licentious practices. It could not be otherwise. "The heart is deceitful above all things, and desperately wicked." "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." *Mark 7:21, 22.* These things are natural to every human heart, and when men in the pride of their hearts had separated themselves from God, and had taken their own impulses as the rule of their life, it invariably followed that they should sink into sin and degradation. *SITI July 8, 1889, page 295.209*

As to the truthfulness of Paul's description of the heathen, in the first chapter of Romans, there can be no question. The testimony of ancient heathen writers themselves confirms it. Licentiousness of every description was not only permitted by the law, but was

practiced alike by the common people and philosophers, and was even enjoined upon the people as a religious duty. The temples of the heathen were houses of debauchery. The gods which they manufactured for their worship, as Jupiter and Venus, were simply the reflection of their own evil natures; and since they thus deified the lusts of their own hearts, it was inevitable that they should sink into deeper sin.*SITI July 8, 1889, page 295.210*

They did not at once become fools intellectually. The ancient Greeks and Romans were highly intelligent, even while abominably licentious idolaters. It was indeed their wisdom that caused them to forget God and put themselves in his place. Yet in the course of centuries the effect of continued vice must naturally be to debase the intellect, until we find mankind degenerated even below the level of the brute, both morally and spiritually, and scarcely equal to them intellectually. Yet the word "fools" as used in *Romans 1:21, 22* is used in the sense in which it is used by the psalmist when he says, "The fool hath said in his heart, There is no God." There is no such thing, strictly speaking, as an atheist. Everyone believes in a god of some kind, and the infidel who professes to believe in no God at all, makes himself God, and worships himself.*SITI July 8, 1889, page 295.211*

We often hear it said that the scenes of cruelty and vice that were enacted by the heathen in their worship and in their social life are not possible in this enlightened age; but such persons forget that the civilization of Greece and Rome was fully equal to that of Europe and America, if not superior; yet the people were heathen, and most abominable was their idolatry. But like causes produce like effects. If their unthankful, vain imaginations, because of their great inventions, lifted them up so that they entirely separated themselves from God, and were left to work out the evils that were in their own natures, the same thing will occur now under the same circumstances. The possession of intellectual activity is no safeguard against immortality, when the Giver of that intellect is forgotten. The only guard against the grossest immorality is a humble acknowledgment of God. E. J. W.*SITI July 8, 1889, page 295.212*

August 5, 1889

“Exposition of 2 *Corinthians* 3:7-11” The Signs of the Times, 15, 30.

E. J. Waggoner

Several questions have of late been asked us upon 2 *Corinthians* 3:7-11. As that is a passage which those who are striving to teach the law often find difficult to explain, and which enemies of truth use with great confidence as being opposed to the law, we will try to give a simple scriptural exposition of it. The fifth and sixth verses of the chapter read as follows:-*SITI August 5, 1889, page 295.213*

“Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.”*SITI August 5, 1889, page 295.214*

It will be noticed that the last clause of *verse 5* is an answer to the question, “Who is sufficient for these things?” asked in *verse 16* of the preceding chapter. The subject which is under consideration is the Christian ministry, as is seen by *verse 6*, and the *first verse of chapter 4*. The apostle is showing its excellence, and in so doing contrasts it with the ministry of the old covenant. The word “testament” in *verse 6*, means “covenant,” and the statement is that we are made ministers of the new covenant; “not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.” Many people seem to have the idea that in this verse Paul is contrasting the two testaments or covenants. The old covenant they call the letter, and the new covenant the spirit. But one who reads the verse carefully cannot fail to see that this is an error. The old covenant is not referred to till we reach the seventh verse. Paul’s statement is simply to the effect that he and his associates were ministers of the spirit of the new covenant, and not of its letter; for the new covenant has its letter as well as the old. On this point Dr. Clarke makes the following pertinent comment:-*SITI August 5, 1889, page 295.215*

“Every institution has its letter as well as its spirit; as every word must refer to something of which it is the sign or signifier. The

gospel has both its letter and its spirit, and multitudes of professing Christians, by resting in the letter, receive not the life which it is calculated to impart. Water, in baptism, is the letter that points out the purification of the soul; they who rest in this letter are without this purification; and dying in that state, they die eternally. Bread and wine in the sacrament of the Lord's Supper, are the letter; the atoning efficacy of the death of Jesus, and the grace communicated by this to the soul of the believer, are the spirit. Multitudes rest in this letter, simply receiving these symbols without reference to the atonement or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls.... It may be safely asserted that the Jews in no period of their history ever rested more in the letter of their law than the vast majority of Christians are doing in the letter of their gospel. Unto multitudes of Christians Christ may truly say, Ye will not come unto me that ye may have life." *SITI August 5, 1889, page 472.1*

In the above quotation it is shown that the letter of the new covenant kills; but the reason why it kills will be made plain after we have made a brief comparison of the two covenants. These two covenants with their ministrations are brought to view in contrast in *verses 7 and 8*, which read thus:-*SITI August 5, 1889, page 472.2*

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?" *SITI August 5, 1889, page 472.3*

In this verse the old covenant is called the "ministration of death." Why it was so called is very apparent to one who understands what the old covenant was. We will state it briefly. Before the Lord gave the ten commandments from Mount Sinai, he said to the Jews:-*SITI August 5, 1889, page 472.4*

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation.

These are the words which thou shalt speak unto the children of Israel." *Exodus 19:4-5. SITI August 5, 1889, page 472.5*

On the third day after this, the Lord spoke the ten commandments in the hearing of all the people: "and he added no more; and he wrote them in two tables of stone." *Deuteronomy 5:22*. Then Moses went up to the Lord in the mount, and the Lord gave to him precepts growing out of the ten commandments. See *Exodus 21, 22 and 23*. The confirmation of the covenant, the preliminaries of which are given in *Exodus 19:5-8*, is related in *Exodus 24:3-8*. There learn that, *SITI August 5, 1889, page 472.6*

"Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." After this "Moses wrote all the words of the Lord;" and after he had built an altar and offered sacrifices, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient." Then "Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you concerning all these words." Thus was the covenant confirmed. We learn from this that the old covenant was simply an agreement between God and the children of Israel, concerning the commandments of God. The people on their part promised faithfully to keep the commandments, and the Lord promised to make of them a great nation. *SITI August 5, 1889, page 472.7*

In connection with this covenant there were "ordinances of divine service, and a worldly sanctuary," *Hebrews 9:1*. This sanctuary is described in *Exodus 25; 26, 27, and 30*, and the principal "ordinances of divine service," are described in *Exodus 29:38-42*, and *Leviticus, chapters 4 and 16*. With these facts before us, we may understand why the ministration of the first covenant was called a "ministration of death." *SITI August 5, 1889, page 472.8*

(1) In this covenant the people had made an explicit agreement to keep the law of God. (2) By this law is the knowledge of sin (*Romans 3:20*), "for sin is the transgression of the law." *1 John 3:4*. (3) The "ordinances of divine service" connected with the first

covenant were for sin; but Paul tells us (*Hebrews 10:4*) that “it is not possible that the blood of bulls and of goats should take away sins.” Those “ordinances of divine service” were only “a shadow of good things to come, and not the very image of the things,” and therefore the sacrifices which the people offered had no power to make them perfect. Therefore (4) all who had to do with the old covenant alone were condemned to death; “for all have sinned and come short of the glory of God” (*Romans 3:23*); “and the wages of sin is death.” *Romans 6:23*. There was in the old covenant no provision for the forgiveness of sins; therefore the ministration of that old covenant, which was performed by earthly priests, was, so far as their work extended, the ministration of death. Only the perfect can have life, and their ministration made nothing perfect. *SITI August 5, 1889, page 472.9*

It is true that during the time of the ministration of the old covenant, sins were forgiven (*Leviticus 4:26, 31, 35*), and this forgiveness was real, but it was obtained solely by virtue of faith in the promised sacrifice of Christ, and not because of anything in the old covenant. Paul says of Christ, in *Hebrews 9:15*, that “he is the mediator of the new testament, that by means of death, *for the redemption of the transgressions that were under the first testament*, they which are called might receive the promise of eternal inheritance.” Thus we see that when sins committed under the first covenant were forgiven, they were forgiven by virtue of the second covenant. *SITI August 5, 1889, page 472.10*

Some stumble over the first clause of *2 Corinthians 3:7*, “The ministration of death, written and engraven in stones,” but the Scriptures furnish means for the complete exposition of this. Paul cannot mean that the ministration was written and engraven in stones, for that would be impossible, because the ministration was the service of the priests. Then it must be that he means that death was written and engraven in stones. But some will say, “This makes nonsense of the text.” Let us see. It is very easy to ascertain what was written and engraven in stone. *Exodus 31:18* says that the Lord “gave to Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” “And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand. The

tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.” *Exodus 32:15, 16*. These two tables were broken, and after Moses had, by the command of the Lord, made two other tables, he said, “And he [the Lord] wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly.” *Deuteronomy 10:4*. These texts show that it was the ten commandments, and the ten commandments alone, that were written and engraven in stones; and therefore by the word “death,” in *2 Corinthians 3:7*, Paul must refer to the ten commandments. *SITI August 5, 1889, page 472.11*

But is it allowable to speak of the ten commandments as “death”? Are they death to anybody? It certainly is allowable, for they are death to all men, because all have sinned, and the “wages of sin is death.” The law is the cause of death to every sinner that shall perish, and so by metonymy it is called death. In like manner the sons of the prophets said of the poisonous gourds, “There is death [*i.e.*, a cause of death] in the pot” (*2 Kings 4:40*); and the Lord said that “the tree of the field is man’s life” (sustainer of life). *Deuteronomy 20:19*. So when Paul describes his conviction as a sinner, he says of the law, “And the commandment, which was ordained to life, I found to be unto death.” *Romans 7:10*. *SITI August 5, 1889, page 472.12*

Thus we find that in every case of the word, the ministration of the old covenant was “the ministration of death.” We have found, then (1) that the law, which was the basis of the covenant, was death to all, and (2) that the ministration concerning that violated law offered no relief, but in itself tended to death. *SITI August 5, 1889, page 472.13*

Notwithstanding all this, there was a wonderful glory connected with the old covenant and its service. The giving of the law was attended with glory the like of which has never been seen on earth before or since, and will not be until the Lord shall come in the glory of his Father with all his angels. When Moses returned from the mount, his face was so glorified that the people could not look at it; and the glory of the Lord was present in the sanctuary to so great a degree

that the priests were forced to obscure it with a cloud of incense,
lest they should die. E. J. W. *SITI August 5, 1889, page 472.14*

(Concluded next week.)

August 12, 1889

“Exposition of 2 Corinthians 3:7-11. (Concluded.)” The Signs of the Times, 15, 31.

E. J. Waggoner

(Concluded.)

Now let us briefly outline the new covenant. Paul says that this was established upon “better promises.” Its terms are found in *Hebrews 8:8-12*, which reads thus:-*SITI August 12, 1889, page 472.15*

“For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”*SITI August 12, 1889, page 472.16*

We find here the same condition as in the old covenant,-the people are to obey the law of God. But this covenant is established on “better promises” than the first, in that the Lord promises to forgive their sins, to write the law in their hearts, and to remember their iniquities no more. These things are all accomplished by virtue of Christ, who is the mediator of the new covenant. *Hebrews 8:9; 9:15*. “The blood of Jesus Christ his Son cleanseth us from all sin” (*1 John 1:7*), by securing the remission of past sins (*Romans 3:24, 25*), and enabling us to walk in harmony with the law. *Galatians 2:20; Ephesians 2:10; Hebrews 13:20, 21*.*SITI August 12, 1889, page 472.17*

The law, then, is the basis of both covenants; hence it could not be done away with the old covenant, else there could be no new covenant. The terms of the new covenant leave no doubt on this point, and Christ's connection with it brings the fact out still more clearly. Thus Christ is the minister of this new covenant (*Hebrews 8:1, 2*), and is now performing the ministration in the true sanctuary in heaven. *Hebrews 9:24*. His ministration has reference to the law, for he came to save sinners (*1 Timothy 1:15*), and he is offering his blood to save men from sin. *Romans 3:24; 1 John 1:7; Matthew 1:21*. This redemption we get through faith (*Romans 3:24*), and faith establishes the law. *Romans 3:31*. The law itself, having been violated, brings death; Christ redeems us from its curse (*Galatians 3:13*), and thus becomes our life. *Colossians 3:4*. *SITI August 12, 1889, page 472.18*

Now note the contrast between the two covenants. The first had the ministration of death, because everything connected with it tended to death; the violated law was death to the sinner, and the earthly ministration freed no one from that condemnation. The second covenant has the ministration of the Spirit, because "the Lord is that Spirit" (*2 Corinthians 3:17*), and where the Spirit of the Lord is, there is liberty and life. *Galatians 6:8*. But although there is no death in the second covenant, there is in the rejection of it, for the law is still death to sinners, and all who are opposed to Christ are sinners, and condemned to death; so Paul says that the letter of the new covenant kills. The reason is that holding the mere letter of the new covenant, - the performance of the gospel ordinances while not receiving Christ in the heart, - is really a rejection of Christ. Of the Lord's Supper, Paul says that he who does not discern the Lord's body, eats and drinks damnation to himself. *1 Corinthians 11:20*. He is in the same condition as though he had never heard of the new covenant. But in every case, whether of the sinner under the old covenant, or of one who rejects the new, it is the law that causes his death. *SITI August 12, 1889, page 472.19*

In the text under consideration Paul contrasts the two ministrations as to glory. If the ministration which could not cleanse from sin, was glorious, the ministration of the Spirit, which gives freedom from sin, must be more glorious. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in

glory.” And so much more glorious is the ministration of the second covenant than that of the first, that in comparison the first covenant seems to have had no glory. Why the ministration of the second covenant should be so much ore glorious than that of the first, is because it is established upon “better promises,” and Christ is its minister. *SITI August 12, 1889, page 472.20*

“For if that which is done away was glorious, much more than which remaineth is glorious.” *2 Corinthians 3:11*. Now what was done away? The answer must be that it is that which was glorious. *Verse 9* states that it was the *ministration* of condemnation that was glorious. Then it must be the *ministration* of condemnation that was done away; that which remains is the ministration of the Spirit. By no possibility can *verse 11* be made to refer to the law, because it contrasts something done away with something that remains. And we have found that the law is the basis of both covenants, and therefore it cannot have been done away but the *ministration* of the old covenant as well as the covenant itself was done away, as was indicated by the fading glory upon the countenance of Moses. But it needs no abstract reasoning to show that it is the tabernacle service, and that alone, to which the apostle refers in *verse 11* as being “done away,” for he says, “if that which is done away was glorious,” showing by the “if” that he had before called attention to something glorious; and the only thing which he has so designated in this connection, is the *ministration* of death. *Verse 7. SITI August 12, 1889, page 472.21*

We think that any reader who carefully follows this brief exposition will be able to see for himself, on reading *2 Corinthians 3:7-11* that the apostle is simply contrasting the glory of the *service* of the two covenants, and that the law of God is not under consideration at all, except by an incidental allusion which goes to show its permanent character. E. J. W. *SITI August 12, 1889, page 472.22*

August 19, 1889

“Faith and Humility” The Signs of the Times, 15, 32.

E. J. Waggoner

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” *Romans 12:3*. This text indicates that the greater a man’s faith is, the less will he think of himself. As the apostle expresses it, he will “think soberly.” Pride is intoxication. Just as alcohol stimulates a man without building him up, and finally deprives him of reason, so a man, to use a common expression, “loses his head” when he gets to hunting for the good traits in his character. And withal pride, like alcohol, furnishes no nourishment with which to build a man up. If a man is to grow strong, he must receive nourishment from a source outside of himself; but the vain person lives upon himself, and so becomes poorer by what he feeds upon. And as alcohol causes a man to stumble in his walk, and finally brings him to ruin, so “pride goeth before destruction, and a haughty spirit before a fall.” *Proverbs 16:18*. *SITI August 19, 1889, page 472.23*

So the apostle well describes humility as thinking soberly. But why will a man live soberly, according to the measure of faith which he possesses? The answer is not difficult. Faith is that which justifies the sinner. *Romans 5:1*. If men were not sinful, they would have no need of faith. The only reason for having faith in Christ is to secure pardon for past sins, and freedom from the love of sin. No man will exercise faith in Christ unless he feels himself to be a sinner. It is the sense of sin, which comes by the law, that drives a man to Christ that he may be justified by faith. Therefore for a man to confess Christ, is to acknowledge himself a sinner. Great diseases call for great remedies; the weaker a man is, the more aid will have to be given him. So the more the man feels his sinful condition, the more faith in Christ will he exercise. Therefore it is true that great faith on the part of any person is an evidence that that person feels that he is by nature very weak and sinful, and that without Christ he is nothing. *SITI August 19, 1889, page 472.24*

But such a feeling is in itself humility, which is nothing else but “a sense of one’s own unworthiness through imperfection and sinfulness.” Such a man estimates himself at his true value, which is nothing. And since faith in Christ cannot be exercised by any except those who “have no confidence in the flesh,” it follows that the man who walks by faith will be a humble man. It is only when Christians lose their sense of unworthiness, and begin to look upon themselves with complacency, that they lose faith. When the individual is nothing in his own eyes, Christ is everything; but when he begins to rise in his own estimation, Christ sinks out of sight. Nothing can produce true humility but a knowledge of one’s natural imperfections.*SITI August 19, 1889, page 472.25*

In harmony with these ideas, and the text first quoted, are the words of the prophet Habbakuk: “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” *Habakkuk 2:4*. Faith and humility are inseparable. We ask again. Why does a man exercise faith in Christ? Simply because he feels a need of Christ; he has no confidence in his own strength, and feels that without Christ he must perish. It is not natural for the human heart to acknowledge another as superior. “The heart is deceitful above all things, and desperately wicked.” Independence, boastfulness, and self-conceit are natural to the human heart. But “if any man be in Christ, he is a new creature.” He became a new creature in consequence of acknowledging his wretched sinfulness, and pleading for mercy through Christ. This in itself was a humiliation of soul. Now, so long as he continues in that state of justification by faith, he must retain a sense of his own unworthiness, for by the law of faith boasting is excluded.*SITI August 19, 1889, page 472.26*

Says the beloved disciples: “This is the victory that overcometh the world, even our faith.” *1 John 5:4*. It is only as we exercise faith that God’s strength supplies our lack, and keeps us from falling. And since faith and humility are so closely joined together, Bunyan has beautifully written,-*SITI August 19, 1889, page 472.27*

“He that is down needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.”*SITI August 19, 1889, page 472.28*

The man who is lifted up with pride and self-esteem must assuredly fall sooner or later, for the time will come when “the lofty looks of man shall be humbled,” and the Lord alone exalted; but the man who is down cannot fall, for he is already as low as he can be. But such an one shall not always be abased. The promise is, “Humble yourselves in the sight of the Lord, and he shall lift you up,” *James 4:10*. Not in their own estimation, not in the estimation of the world, will such be lifted up, but they will be raised up to sit together in heavenly places in Christ Jesus. *Ephesians 2:6*. *SITI August 19, 1889, page 472.29*

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” *Jeremiah 9:23, 24*. *SITI August 19, 1889, page 472.30*

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.” *1 Corinthians 1:30, 31*. *SITI August 19, 1889, page 472.31*

Therefore “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” *Galatians 6:14*. E. J. W. *SITI August 19, 1889, page 472.32*

August 26, 1889

“Extent of the Sabbath Commandment” *The Signs of the Times*, 15, 33.

E. J. Waggoner

Although there is no limitation either in the Sabbath commandment as spoken from Mt. Sinai, or as recorded in *Genesis 2:1-3*, the fact that many claim that it was limited in its application, makes it necessary for us to consider the question, For whom was the Sabbath sanctified? or, in other words, who were commanded to keep the Sabbath holy? When we consider that the day was sanctified, *i.e.*, appointed or commanded, in Eden, there can be but one answer: The commandment was given to those then living. It is not possible that it could have been otherwise. But the account here is anticipative, and the holy Sabbath was then sanctified for the use of some future generation. For to every commandment there must be two parties; the one commanding and the one commanded. A command cannot be made unless someone is present to receive it. In this case God issued the command, and Adam and Eve were the ones to whom it was directed. But they represented all who should afterward live upon the earth. See *Genesis 3:20*. It follows, then, that the Sabbath commandment embraces the whole world; all who have descended from Adam and Eve. *SITI August 26, 1889, page 472.33*

In harmony with this conclusion we have the words of our Saviour, in *Mark 2:27*. “The Sabbath was made for man.” This can mean nothing less than the whole human race, for the word “man,” when used without any limiting word, means “mankind; the totality of men.” When the word is limited, it means man to the exclusion of women; and no one will claim that the women of whatever race or class of people to whom the commandment is given are not under obligation to keep the Sabbath. No one will be found bold enough to claim that the word “man” in *Mark 2:27* has a different meaning from what it has in *Genesis 1:27; 2:7*. *SITI August 26, 1889, page 472.34*

It is also most evident from the Scriptures that God designed to have the Sabbath kept by all men in all parts of the world. Christ said that “the Sabbath was made for man,” and the inspired apostle

declared that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” *Acts 17:26*. The God who made the round earth, and made all men to dwell on all the face of it, also made the Sabbath for man—all men—to keep as his holy day. What further evidence is needed to show that God designs that “all men everywhere” should keep the Sabbath. *SITI August 26, 1889, page 472.35*

This being the case, it is manifestly improper to speak of the Sabbath as the “Jewish Sabbath,” for it belongs to no special class of men. It belongs to no man at all, but is the property of God; he claims it as his own. See the commandment, also *Isaiah 58:13*. If men, regardless of the commandment, choose to rest on some other day, they may call it *their* Sabbath, or give it any name they please; but “the seventh day is the Sabbath of the Lord.” There is just as much difference between keeping man’s Sabbath and the Sabbath of the Lord as there is between worshipping man and worshipping God. *SITI August 26, 1889, page 472.36*

We see that the commandment, as given at creation and renewed on Sinai, furnishes no warrant whatever to the idea that the Sabbath was to be local, or was given simply to the Jews. Not only this, but even in the Old Testament it is expressly stated that the Sabbath was not designed for the Jews alone. Thus we read: “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.... Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.” *Isaiah 56:2, 6, 7. SITI August 26, 1889, page 472.37*

The position of the commandment in the law of God is also enough of itself to convince anyone that it is binding upon all men. Even profane persons will admit that it is wrong to take God’s name in vain; and none claim that there is any privileged class who may swear with impunity. The fifth commandment is almost universally

disregarded, yet no one thinks of asserting that its obligation does not extend to all mankind. The sixth, seventh, eighth, ninth, and tenth are admitted to be of universal obligation, yet they are no more emphatic than the fourth, and the penalty for disregarding them is no more severe than that for violating the Sabbath commandment.*SITI August 26, 1889, page 472.38*

It is true that the Sabbath rests solely on the commandment. This is urged by some as an objection. They say that it was always wrong to kill or to steal, but was not always wrong to break the Sabbath, since the Sabbath did not always exist. Hence they claim that the Sabbath is not moral. To this we reply (1) that the Sabbath has existed ever since day and night existed; (2) that God has always been the Supreme Being, and it always has been wrong to disobey him. Therefore, whenever he issues a command it is man's moral duty to obey. (3) The Lord claims the Sabbath as his own; he calls it "my holy day;" he has set bounds about it, and forbidden man to trespass upon it; he warns us not to venture to take it for our own use. Now if we violate this commandment, we take that which is not our own, and are guilty of theft, a thing which is admitted by all to be immoral. Many other proofs might be adduced to show the morality of the fourth commandment.*SITI August 26, 1889, page 472.39*

But although "the Sabbath was made for man," it does not thereby become his property, to do with as he pleases. It was made for his use, not for his abuse. Paul, in *1 Corinthians 11:9*, says that the woman was made for the man. He does not mean that she was made to be the slave of man, who could be taken or put away at his pleasure, as in heathen lands, but that she was made as a help, a blessing to man. So the Sabbath was made *for* man, *i.e.*, not against him; it was designed to aid him both spiritually and physically. A farmer who has hired servants may, in order to lighten their labor, buy certain tools for them. But no one would suppose that the servants would have any right to sell those tools which their employer had thus purchased. All would understand that he bought them for the servants to *use*, and to use in his service only. On this subject the "Speaker's Commentary" uses the following forcible language:-*SITI August 26, 1889, page 472.40*

"On what principle of legislation can it be maintain that, because law

are imposed by the ruler for the benefit of the subject, therefore they may be dispensed with by the subject at his own convenience? This is utterly untenable as regards the laws of man; still more as regards the laws of God." E. J. W.*SITI August 26, 1889, page 472.41*

September 2, 1889

“The Day of the Sabbath” *The Signs of the Times*, 15, 34.

E. J. Waggoner

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; .. for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” *SITI September 2, 1889, page 472.42*

Language could not be framed so as to express more clearly the fact that the Sabbath of the Lord was permanently fixed upon a definite specified day. The last charge to be brought against the fourth commandment is that of indefiniteness. If it is not definite, then language cannot be made to convey ideas. *SITI September 2, 1889, page 472.43*

But many of the “inventions” that men have “sought out” is the theory that the commandment does not prescribe the observation of a certain day recurring at regular intervals, but that it enjoins the observance of one-seventh part of our time. The term “sought out” if fitly applied to this invention, for no trace of this theory appears in the commandment. It was brought to light about two hundred years ago as the only alternative of those who wished to persuade themselves and others that they were keeping the commandment, while at the same time they were observing a day of their own choosing. But this is one of the thinnest disguises ever invented. It is a very easy matter to show its absurdity, as we will demonstrate. Notice carefully the following argument:—*SITI September 2, 1889, page 472.44*

If God sanctified an indefinite seventh part of time, he must of necessity have left it optional with man to choose which day he would keep; the only thing commanded would be rest; man could suit his own convenience as to time. It would then follow that whatever day man should choose to rest upon, *that* would be the

portion of time sanctified; and thus the act of the Creator would be dependent on the act of the creature. But it is not at all consistent with the dignity of even a human lawgiver to make the meaning of his enactments contingent on the caprice of the people; much less would such a course reflect honor upon the government of God.*SITI September 2, 1889, page 472.45*

But this is not the worst result that would naturally follow. If an indefinite seventh part of time were sanctified, then not only would it be left to man to choose the day for rest, but each individual would be at liberty to rest upon the day which might please his fancy. One man might take the seventh day, and another might take the fourth, and then, according to this theory, not one-seventh but two-sevenths of the time would be sanctified. Or, to suppose a case which would be very likely to happen if men should actually try to put their theory into practice, every day in the week might be kept by different individuals, and then it would appear that in the beginning God had sanctified or set apart *all* the time! But in that case what would become of the theory that he sanctified only a seventh? We submit to anyone that this is not a forced conclusion; if the conclusion is absurd, it simply proves that the theory is question is absurd.*SITI September 2, 1889, page 472.46*

But before men reach this point in their endeavors to evade the law of God, they usually recover their reasoning faculties to some extent, and say that it is necessary for all men to keep one and the same day. The exigencies of business require it. Then we ask, Who shall appoint the day? What man is there whose judgment all will follow? There is no man or class of men whose authority even a majority of persons will acknowledge, so as to defer to it. In a case that is left open, every man is on an equality with every other. There is positively no way out of this dilemma but to admit that the commandment plainly declares, -that God, I the beginning, decided definitely which day of the week should be observed. So we see that the one-seventh-part-of-time theory is an impossibility when reduced to practice. And even if it were possible for all men to agree upon some day of their own choosing, that day would be *their* Sabbath, and not the Sabbath of the Lord, which the commandment enjoins.*SITI September 2, 1889, page 472.47*

But some will say, "Granting that a definite day was set apart, how can we tell which one it was?" This must be an easy question to answer, else it were useless to have a definite day appointed. The commandment says, "The seventh day is the Sabbath." Mark, *the* seventh day, not a seventh day. The seventh day of what? Not of the month, for that would not meet the demand for a rest after six days of labor. For the same reason it cannot mean the seventh day of the year. It must mean the seventh day of a period of time of which seven days is the sum. But this is the week; and we therefore are shut up to the conclusion that the commandment enjoins the observance of the seventh day of the week. A really candid thoughtful person could not decide otherwise. *SITI September 2, 1889, page 472.48*

For further proof that the seventh day of the week is meant read *Luke 23:54-56; 24:1*. The sacred historian after describing the crucifixion and burial of Christ says: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment*." Now if we can find what day it was on which they rested, we shall know beyond all doubt which day is "the Sabbath-day according to the commandment." The next verse says: "Now upon *the first day of the week*, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." To avoid any possibility of cavil, we turn to *Mark 16:1*, and there read that this visit took place "when the Sabbath was past." Luke, then, has given us in consecutive order the record of three days as follows: Christ was crucified on "the preparation day;" the day following was the Sabbath, upon which the women rested "according to the commandment;" and the next day was the *first day of the week*. This proves unmistakably that the Sabbath of the commandment is the seventh day of the week. E. J. W. *SITI September 2, 1889, page 472.49*

September 9, 1889

“Making Trouble” The Signs of the Times, 15, 35.

E. J. Waggoner

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?” *1 Kings 18:17*. This question was asked when Elijah met Ahab as he and his servants were searching for water. What had Elijah done, that he should be accused of troubling Israel?—He had rebuked them for their idolatry, into which they had been led by Ahab and his father. In consequence of the almost universal wickedness, Elijah had declared, from the Lord, that there should be no rain. For three years there had been no rain, and yet the idolatry did not cease, nor did Ahab abate his wickedness. To some people it would seem that Elijah’s preaching was in vain, and that, since no one heeded it, it would have been better to leave the people to worship their idols in peace. And no doubt Ahab voiced the sentiment of many of the people, when he accused Elijah of being the author of all their trouble. *SITI September 9, 1889, page 472.50*

But what did Elijah say? “And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” Here Elijah threw the entire responsibility upon Ahab and his family, because they had led the people into idolatry. How could that be, when the people were enjoying peace and quiet until Elijah came with his stern message? The reason is, the people were violating God’s commandments, a thing which always brings his displeasure. The judgments of God will inevitably be visited upon those who persist in violating his law. But God never punishes any people until he has faithfully warned them of their sin. This was the part which Elijah had to perform. He was God’s messenger. After he had warned them to no purpose, a slight manifestation of God’s wrath against ungodliness was made. But who was responsible for this manifestation of wrath? Was it Elijah? All will agree, with Elijah, that the responsibility rested upon those who had done the wrong. The case against them is clear. *SITI September 9, 1889, page 472.51*

Now another point. Since even the people of Israel could not be induced to leave their idols and serve Jehovah (for although they did acknowledge that the Lord is God, they went back into idolatry, and were destroyed as a nation in consequence), would it not have been better to leave them alone? If they were determined not to serve Jehovah, was it not wrong for Elijah to cause them to lose confidence in Baal, by showing his lack of power? Who will say, Yes? Not one. Baal-worship would them no good, and they might better worship nothing. There was no power in Baal to reward them for worshiping him, or to protect them from the wrath of Jehovah, and therefore they might as well be atheists as to serve Baal. No person will have the hardihood to say that the worship of Baal was any improvement on no worship at all. Now for the parallel.*SITI September 9, 1889, page 472.52*

In these days we find that a large majority of people professing Christianity call the first day of the week the holy rest-day-the Lord's day. But God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Moreover, as he commanded the people anciently to break their images, so he commands people to trample upon Sunday as a day of rest saying, "Six days shalt thou labor, and do all thy work." "Six days thou shalt work but on *the* seventh day thou shalt rest." *Exodus 34:21.SITI September 9, 1889, page 472.53*

But now it comes to pass that when the truth on the Sabbath question is preached, while very many acknowledge, and many more are convicted at heart, that the seventh day-Saturday-is the Bible Sabbath, very few have the courage of their convictions, and walk in obedience to the commandment. Still further, the most of those who are convinced that the seventh day is the Sabbath, and who do not keep it, having seen the utter absence of any Bible proof to sustain the Sunday-sabbath, very naturally lose much of their respect for that day. And on this account it is often said that the preaching of the seventh-day Sabbath has an injurious effect; it unsettles the faith of many in regard to their present practice, while few make a radical change. We now ask, Is this an injury? and if it is, who is responsible for the injurious effects?*SITI September 9, 1889, page 472.54*

Is it more pleasing in the sight of God to keep Sunday than to regard no day as holy? To keep the first day and violate the seventh, is direct disobedience to God's law. Any transgression of the law is sin. To break the Sabbath and keep no day at all, is also direct violation of the law. This also is sin. Who can say that the latter sin is worse than the former? And if it be decided that the second is the greater sin, what is the advantage, since both are sins? God does not tell us to choose the smaller of two sins, but to put away all sin. *SITI September 9, 1889, page 472.55*

Question: Is it simply a spirit of worship that is required by the first commandment, or is it the worship of a special object? You say, It is the worship of one particular Being,-the Lord of heaven and earth. Then the design of the commandment can in nowise be met by worshipping some other object? Of course not; for that commandment particularly forbids the worship of anything except the true God. Well, the fourth commandment requires the observance of a special day of the week-the seventh-and forbids the observance of any other. The commandment does not simply require rest in the abstract, but rest on the day which he has appointed. To offer him any other day, is simply to ask him to be satisfied with a counterfeit. *SITI September 9, 1889, page 472.56*

When a laborer goes to his employer's office to receive his wages, he confidently expects to receive the amount before agreed upon, in good coin. Will he be satisfied with counterfeit money? By no means. But will not the counterfeit money be better than nothing? Not a bit; indeed, it may prove to be worse than no money; for while he cannot purchase a morsel of bread with it, he may get into serious trouble if he attempts to pass it. We think the illustration will hold good in every particular when applied to the Sabbath question. The seventh day is the genuine Sabbath; it has God's stamp upon it. The Sunday is only a base counterfeit; it bears none of the marks of genuineness. Now while this counterfeit Sabbath is worth nothing, it may get us into serious trouble if we persist in attempting to pass it instead of the genuine. See *Revelation 14:9-12*. As with the counterfeit coin, so with the counterfeit Sabbath,-*honest* ignorance that it is counterfeit may be accepted as an excuse; but when the man is told, or has an opportunity to know, that the coin is counterfeit, what excuse can he make? His unbelief will not save

him.*SITI September 9, 1889, page 472.57*

The one who detects a counterfeit coin, and informs the one who holds it that it is of no value, is not called a troublesome fellow, although he materially mars the peace of the possessor of the coin. The one who made the base coin, and they who persist in circulating it, are the real enemies of their fellows. So those who make know the truth concerning the Lord's Sabbath and its counterfeit are the friends, not the enemies, of their fellowmen. They are obeying the commandment of God: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."*SITI September 9, 1889, page 472.58*

The man who detects the counterfeit coin in his neighbor's possession does not offer a good one in its place; but those who show the worthlessness of the Sunday-sabbath, offer in its stead the Sabbath which bears the stamp of Jehovah, and which will be accepted at the gate of heaven. If men refuse to accept the genuine, and go without any, it is their own fault. When the true Sabbath is presented, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it; and keepeth his hand from doing any evil." *Isaiah 56:2.* E. J. W.*SITI September 9, 1889, page 472.59*

October 21, 1889

“Nature of Christ” *The Signs of the Times*, 15, 40.

E. J. Waggoner

The humiliation Christ voluntarily took upon himself is best expressed by Paul to the Philippians: “Have this mind in you which was also in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.” *Philippians 2:5-8*, Revised Version, marginal reading. *SITI October 21, 1889, page 472.60*

The above rendering makes this text much more plain than it is in the common version. The idea is that, although Christ was in the form of God, being “the brightness of his glory, and the express image of his person” (*Hebrews 1:3*), having all the attributes of God, being the ruler of the universe, and the one whom all heaven delighted to honor, he did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy his glory while man was an outcast, without hope. So he emptied himself, divested himself of all his riches and his glory, and took upon himself the nature of man in order that he might redeem him. It was necessary that he should assume the nature of man, in order that he might suffer death, as the apostle says to the Hebrews that he “was made a little lower than the angels for the suffering of death.” *Hebrews 2:9*. *SITI October 21, 1889, page 472.61*

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other scriptures that we will quote bring closer to us the fact of the humanity of Christ, and what it means for us. We read in *John 1:14* that “the Word was made flesh,” and now we will read what Paul says as to the nature of that flesh: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the

righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” *Romans 8:3, 4.SITI October 21, 1889, page 472.62*

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man, in order that he might suffer death, it must have been sinful man that he was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which he assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the few words upon which this article is based. He was “made of the seed of David according to the flesh.” David had all the passions of human nature. He says of himself, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” *Psalms 51:5.SITI October 21, 1889, page 472.63*

A brief glance at the ancestry and posterity of David will show that the line from which Christ sprung, as to his human nature, was such as would tend to concentrate in him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful. His sons partook of the same nature, and Pharez, one of the ancestors of Christ (*Matthew 1:3; Genesis 38*), was born of a harlot. Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. Of Rehoboam, Ahijah, Jehoram, Ahaz, Manasseh, Amon, and other kings of Judah, the record is about the same. They sinned and made the people sin. Some of them had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although his mother was a pure and godly woman, as could but be expected, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if he had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:-*SITI October 21,*

1889, page 472.64

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” *Hebrews 2:16-18.SITI October 21, 1889, page 472.65*

If he was made in all things like unto his brethren, then he must have suffered all the infirmities and passions of his brethren. Only so could he be able to help them. So he had to become man, not only that he might die, but that he might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first *2 Corinthians 5:21:-SITI October 21, 1889, page 472.66*

“For he God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” *SITI October 21, 1889, page 472.67*

This is much stronger than the statement that he was made “in the likeness of sinful flesh.” He was *made to be sin*. Here is a greater mystery than that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” *Galatians 4:4, 5.SITI October 21, 1889, page 472.68*

That Christ should be born under the law was a necessary consequence of his being born of a woman, taking on him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are

born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject. *SITI October 21, 1889, page 472.69*

From these texts we are enabled to read with a better understanding *Hebrews 5:7, 8*, where the apostle says of Christ:-*SITI October 21, 1889, page 472.70*

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered.” Jesus spent whole night in prayer to the Father. Why should this be, if he had not been oppressed by the enemy, through the inherited weakness of the flesh? He “learned obedience by the things which he suffered.” Not that he was ever disobedient, for he “knew no sin;” but by the things which he suffered in the flesh, he learned what men have to contend against in their efforts to be obedient. And so, “in that he himself hath suffered being tempted, he is able to succor them that are tempted.” “For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need.” *Hebrews 4:15, 16. SITI October 21, 1889, page 472.71*

One more point, and then we can learn the entire lesson that we should learn from the fact the “the Word was made flesh and dwelt among us.” How was it that Christ could be thus “compassed with infirmity” (*Hebrews 5:2*), and still know no sin? Some may have thought, while reading this article thus far, that we are depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the “divine power” of our blessed Saviour, who himself voluntarily descended to the level of sinful man, in order that he might exalt man to his own spotless purity, which he retained under the most adverse circumstances. “God was in Christ,” and hence he could not sin. His humanity only veiled his divine nature, which was more than able to successfully resist the sinful passions of the flesh. There was in his whole life a

struggle. The flesh, moved upon by the enemy of all unrighteousness, would tend to sin, yet his divine nature never for a moment harbored an evil desire, nor did his divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, he returned to the throne of the Father, as spotless as when he left the courts of glory. When he laid in the tomb, under the power of death, "it was impossible that he should be holden of it," because it had been impossible for the divine nature which dwelt in him to sin.*SITI October 21, 1889, page 632.1*

"Well," some will say, "I don't see any comfort in this for me; it wasn't possible that the Son of God should sin, but I haven't any such power." Why not? You can have it is you want it. The same power which enabled him to resist every temptation presented through the flesh, while he was "compassed with infirmity," can enable us to do the same. Christ could not sin, because he was the manifestation of God. Well, then, listen to the apostle Paul, and learn what it is our privilege to have:-*SITI October 21, 1889, page 632.2*

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." *Ephesians 3:14-19.SITI October 21, 1889, page 632.3*

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fullness of God. What a wonderful promises. He is "touched with the feelings of our infirmity." That is, having suffered all that sinful flesh is heir to, he knows all about it, and so closely does he identify himself with his children, that whatever presses upon them makes like impression upon him, and he knows how much divine power is necessary to resist it; and if we but sincerely desire to deny "ungodliness and worldly lusts," he is able and

anxious to give to us strength “exceeding abundantly, above all that we ask or think.” All the power which Christ had dwelling in him by nature, we may have dwelling in us by grace, for he freely bestows it upon us.*SITI October 21, 1889, page 632.4*

Then let the weary, feeble, sin-oppressed souls take courage. Let them “come boldly to the throne of grace,” where they are sure to find grace to help in the time of need, because that need is felt by our *SITI October 21, 1889, page 632.5*

Saviour, in the very time of need. He is “touched with the feeling of our infirmity.” If it were simply that he suffered eighteen hundred years ago, we might fear that he has forgotten some of the infirmity; but no, that temptation that presses you touches him. His wounds are ever fresh, and he ever lives to make intercession for you.*SITI October 21, 1889, page 632.6*

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God’s strength. The One stronger than Satan may dwell in his heart continually; and so, looking at Satan’s assaults as from a strong fortress, he may say, “Nay, in all these things we are more than conquerors through Him that loved us.” E. J. W.*SITI October 21, 1889, page 632.7*

October 28, 1889

“That Blessed Hope” The Signs of the Times, 15, 41.

E. J. Waggoner

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” There are several points that may be noted on this text: 1. Those who are dead are represented as asleep. The term is very common in the Bible. Read *Job 7:21; Daniel 12:2; John 11:11-14*, etc. The righteous are asleep in Jesus. 2. This being the case, it follows that the dead are unconscious, for a sleeping man knows nothing of what is going on around him. The general tenor of the inspired writings is in harmony with this idea. For examples see *Job 14:14-21; Psalm 6:5; 88:10-12; 115:17; 146:3, 4; Ecclesiastes 9:5, 6, 10*. 3. It is folly to say that we cannot know anything of the future. Paul said that he would not have his brethren ignorant; if we believe his words, we must admit that something can be known of man’s future. 4. It is not wrong for Christians to sorrow; the only sin is in giving away to uncontrollable grief, as did the heathen. They, having no hope, indulged in the most extravagant expressions of sorrow-tearing out the hair, rending their garments, uttering loud shrieks, cutting their flesh, etc. A Christian’s grief may be even more acute than that of the heathen, for Christianity tends to elevate, and to quicken the sensibilities, but it will always be tempered by hope. *SITI October 28, 1889, page 632.8*

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” From what place will God bring them? “From heaven,” many persons say. But the apostle says that those whom he brings have been *asleep*, and if the view of our friends be true, it must be that the saints in heaven do nothing but sleep, and that is absurd. The psalmist says, “In thy presence is fullness of joy; at thy right hand there are pleasures forevermore.” We think it will need no argument to convince any rational person that David’s conception of “fullness of joy” and “pleasures forevermore,” would not be met by a long period of unconscious sleep. Those who are asleep are in the grave, and from thence God will bring them, even as he did our Lord. Just as

surely as Jesus died and rose again, so surely will God raise from the dead all the sleeping saints.*SITI October 28, 1889, page 632.9*

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep.” Paul says, “We which are alive and remain unto the coming of the Lord.” From this some have supposed that Paul expected that the Lord would come in a very few years, and that he would live until that event; but this was not his expectation. Paul received his instruction directly from Heaven. Now to say that Paul was mistaken in regard to the time of Christ’s second advent, is equivalent to saying either that he was not inspired, or that the Holy Spirit was mistaken. Neither of these positions can be taken by those who believe the Bible. That Paul had a correct idea of the time of the second advent, is clear from *2 Thessalonians 2:1-8*. In his vivid narrative, Paul speaks of things to come as though they were present.*SITI October 28, 1889, page 632.10*

The word “prevent” is from the Latin words *pre*, before, and *venio*, to go, meaning, “to go before,” and was formerly used in this sense. It is so used in King James’ version. See *Psalms 88:13; 119:147, 148*. But as one who went before another was able to “head him off,” as it is commonly expressed, the word finally became restricted to its present signification, to hinder. The Revised Version has the passage in harmony with modern usage.*SITI October 28, 1889, page 632.11*

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” We cannot regard this text in any other way than as a description of an actual occurrence to take place in the future. If the expression, “the Lord himself,” does not mean Jesus Christ in person, but is a figure of something else, what words could the apostle have used to express the reality? If this be figurative language, then there is no literal language in the Bible. It agrees, however, with the words which the angel spoke to the disciples at the ascension of Christ. *Acts 1:9-11*.

The last clause of the verses quoted settles an important point: "And so shall we ever be with the Lord." How shall we be with the Lord?-By the descent of Christ to raise the dead and change the living. Can we not be with him before that time?-No; for so he told his disciples when on earth. The ardent Peter said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake" (*John 13:27*); but still Jesus did not reverse his former sentence: "As I said unto the Jews, Whither I go ye cannot come; so now I say to you." Then he comforted them with these words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is the "blessed hope;" with these words the apostle Paul commanded Christians to comfort one another. Men should be careful how they attempt to improve on the methods laid down by Inspiration. *SITI October 28, 1889, page 632.12*

Some time ago a religious journal of note made an admission on this text, that was fatal to the popular view (the one which it also holds), that all men have inherited immortality. It said: "It is hard for us to understand how those converts could have imagined that it was peculiarly unfortunate to die before Christ's second coming. It was because they imagined, and Paul too, perhaps, that Christ was to come soon, in the life-time of some of them [we have already shown that he did not imagine any such thing], and that his coming was physical; and they did not understand the doctrine of immortality of the soul." That is, the doctrine of the immortality of the soul is so opposed to the doctrine of Christ's second coming, that those who hold to the former necessarily ignore the latter. We believe that this is the case. But the doctrine of Christ's second coming is one of the most prominent in the whole Bible, and it must therefore follow that the Bible is opposed to the doctrine of the immortality of the soul. It was well said that "they did not understand the doctrine of the immortality of the soul;" but if Paul and his co-laborers did not understand nor teach it, whence is it that our modern teachers have learned so much about it? Have they a later revelation in which Inspiration has corrected its former mistakes? Away with a doctrine which leads men thus to treat God's word. Such teachers would do well to ponder upon Paul's words to the Galatian brethren. *Galatians 1:8. SITI October 28, 1889, page*

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” No argument can be drawn from this to prove that Christians cannot know anything about the Lord’s coming, for the next verse shows that he comes as a thief only to those who cry, “Peace and safety,”-those who are not watching. The brethren, Paul states, are not in darkness that that day should overtake them as a thief. Christ gave his disciples very full instructions in regard to the times and the seasons (see *Matthew 24*), and as the whole gospel was revealed to Paul by the Lord himself, he had imparted the same information to the Thessalonian brethren. The prophecies of the Old Testament, especially the book of Daniel, give much light on the times and the seasons.*SITI October 28, 1889, page 632.14*

O n 1 *Thessalonians 5:10*, Dr. Barnes makes the following comment:-*SITI October 28, 1889, page 632.15*

“‘Whether we wake or sleep.’ Whether we are found among the living or the dead when He comes. The object here is to show that the one class would have no advantage over the other. This was designed to calm their minds in their trials, and to correct an error which seems to have prevailed in the belief that those who were found alive when he should return, would have some priority over those who were dead. ‘Should live together with Him.’ The word rendered ‘together’ is not to be regarded as connected with the phrase ‘with Him,’ as meaning He and they would be together, but it refers to those who wake and those who sleep, those who are alive and those who are dead,-meaning that they would be *together*, or would be with the Lord *at the same time*; there would be no priority or precedence.”*SITI October 28, 1889, page 632.16*

This is exactly the truth on this important subject. Happy would it be for Christianity if the churches had never departed from it. E.J.W.*SITI October 28, 1889, page 632.17*

“The Rest that Remains For the People of God. A Brief Exposition of *Hebrews 4:9*” The Signs of the Times, 15, 41.

E. J. Waggoner

“There remaineth therefore a rest to the people of God.” *Hebrews 4:9*. This text and its context require frequent explanation. We accordingly give the following, which, although brief, will, we think, be found a sufficient key to the entire chapter. That God made to Abraham a promise of an inheritance, is well known. We will quote only two texts. The first is *Genesis 13:14-17*: “And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” *SITI October 28, 1889, page 632.18*

Again the Lord said to Abraham, after he had offered Isaac:—“I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies.” *Genesis 22:17. SITI October 28, 1889, page 632.19*

Putting these two texts together, we learn that the inheritance promised to Abraham contemplated peaceable and quiet possession of the land, not simply a few square miles, but of the whole world. *Romans 4:13*. Now it was in pursuance of this promise that the Lord delivered the children of Israel from Egyptian bondage. See *Exodus 6:1-8. SITI October 28, 1889, page 632.20*

Passing by the wanderings in the wilderness, we come to the address which Moses made just before his death. Speaking to the tribes of Reuben and Gad and the half tribe of Manasseh, who were allowed to settle on the east side of Jordan, he said: “The Lord your God hath *given you this land to possess it*; ye shall pass over armed before your brethren the children of Israel, ... *until the Lord have given Rest unto your brethren as well as unto you*, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you.” *Deuteronomy 3:18-20. SITI October 28, 1889, page 632.21*

From this we learn that the giving of them rest was nothing more nor less than the establishing of them in their possession. The same thing is also shown by the following words:-*SITI October 28, 1889, page 632.22*

“For ye are not as yet come *to the rest and to the inheritance*, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when he giveth you rest from all your enemies* round about, so that ye dwell in safety; then shall there be a place,” etc. *Deuteronomy 12:9-11.SITI October 28, 1889, page 632.23*

In further confirmation of the idea that the promised rest comprehended quiet possession of the land, we read *2 Samuel 7:1*, which says that “when the king sat in his house, and the Lord had given him rest round about from all his enemies,” then he thought to build a house for the Lord. In refusing to allow him to do this work, the Lord made great promises to David, and said:-*SITI October 28, 1889, page 632.24*

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” *2 Samuel 7:10.SITI October 28, 1889, page 632.25*

It is evident, then, that the “rest” promised to the Israelites was the inheritance. Into this rest Joshua led them, as it is written: “And the Lord gave them rest round about according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.” *Joshua 21:44*. Yet in the face of this declaration, the apostle declares (*Hebrews 4:8*, margin) that Joshua did not give them rest, and that the Lord afterward spoke of “another day,” in which they might secure rest. We have just read from *2 Samuel 7:10* the promise of that rest. If Joshua had given them that rest, then another day could not have been spoken of.*SITI October 28, 1889, page 632.26*

Although God did give to the Israelites the land of Canaan, Abraham had no part in it (see *Acts 7:5*), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and the apostle, after mentioning these patriarchs, and many other

worthies, says: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." *Hebrews 11:39, 40*. This shows that the possession of the land of Canaan by the Israelites did not fill all the specifications of the promise. This is still more evident from the fact that they were at peace when the Lord renewed the promise, in *2 Samuel 7:10*. *SITI October 28, 1889, page 632.27*

But how shall we explain the statement in *Joshua 21:43-45*, that God gave to the Israelites that which he promised?—Simply on the ground that the partial inheritance which they then had might have been made complete if they had obeyed and trusted God. That they did not have the complete rest and inheritance that was promised to Abraham, is evident from the fact that the promise to him included nothing less than the possession of the whole world. *Romans 4:13*. Now from *Jeremiah 17:19-27* we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But, although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so that it was the same as though they had never had any of it. *SITI October 28, 1889, page 632.28*

But the "Lord is not slack concerning his promise," and so "there remaineth therefore a rest to the people of God." This rest is the same as that promised to Abraham, namely, the whole earth; for, after evil-doers have all been cut off, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." *Psalms 37:11*. The fact that some could not enter into rest because of unbelief, does not invalidate the promise that those who will now believe shall enter into it, for the rest was prepared and completed from the foundation of the world; and God will not allow his original plan to be frustrated. With the knowledge that the earth is the rest that was promised to Abraham and to his seed, and which remains for us who believe, it is very easy to understand *Hebrews 4:3, 4*, and the relation which the facts there stated bear to that rest. Thus:—*SITI October 28, 1889, page 632.29*

The apostle says, "And God did rest on the seventh day from all his works." This is positive proof of the statement made just before, namely, that "the works were finished from the foundation of the world." *Genesis 2:3* says that God "rested on the seventh day from all his works which he had made," and that his blessing pronounced upon the seventh day was "because that in it he had rested from all his works which God created and made." He made the earth "to be inhabited" (*Isaiah 45:18*), and gave it to man for a peaceful abode; and the fact that he rested on the seventh day was a proof that the works were finished and the rest prepared. The Sabbath, therefore—the memorial of God's rest—a day in which to be glad through the work of God, and to triumph in the works of his hands, as we meditate upon their greatness (*Psalms 92:4, 5*), is an assurance that God has prepared a rest for his people, and that they will share it just as surely as he is the great Creator who changes not. The rest that remains is, therefore, the coming inheritance and kingdom of the saints. The "another day" of Joshua is the day of final reward. *SITI October 28, 1889, page 632.30*

When Christ shall descend in glory, sitting upon the throne of his glory, having received the uttermost parts of the earth for his possession, that he may rid it of all that corrupt it, he will say to the righteous who have kept the faith, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (*Matthew 25:34*): and when they, with him, shall have executed upon the wicked the judgment that is written (see *Jude 14, 15; Psalm 149:5-9*), then will be fulfilled the promise given through the holy prophet: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." *Isaiah 32:17, 18*. Then shall the people of God enjoy the rest which was prepared for them from the foundation of the world. E. J. W. *SITI October 28, 1889, page 632.31*

November 11, 1889

“Can We Keep the Sabbath?” *The Signs of the Times*, 15, 43.

E. J. Waggoner

There are thousands throughout the United States and in Europe who are ready at once to answer this question in the affirmative, for they know by experience that it is possible. Indeed, the question really admits of only one answer, and that is, “Yes; we can if we want to.” But there are many persons who imagine that they cannot keep the Sabbath, and for their benefit I propose to consider some of the so-called reasons which they give. This article is not intended for those who, in order to avoid the acknowledgment that the seventh day is the Sabbath, plead that the world is round, that time has been lost, and other flimsy objections against the Sabbath. It is only for those who acknowledge the truth of the Bible, are fully convinced that the seventh day is the Sabbath of the Lord, and know that it is the duty of all men to keep it, but fancy that they are so situated that it would be impossible for them to do so. I say they fancy, for it is not so in fact. No individual was ever yet placed in such a position that he could not do what was certainly his duty to do. He might find it difficult, and perhaps unpleasant, but never impossible. *SITI November 11, 1889, page 632.32*

“I would like to keep the Sabbath,” says one, but my business will not let me.” Well, if this is really the case, then get some other business that will not hinder. If you saw that your present business was greatly injuring your health, and would cause your death in a few months, unless abandoned, you would lose no time in changing your occupation. But by disobeying God you lose his favor, and this will bring eternal death. *SITI November 11, 1889, page 632.33*

“But I could not live if I were to keep the Sabbath.” This is of the same stamp as the reason given above, and is offered alike by those who are in prosperous business, and those who labor for their daily bread. How do you know that you could not live? Are there not thousands who are keeping the Sabbath, and do not they live? Ask those who have tried it, and see what testimony they bear. It is true, you may not be able to amass quite so much property, but “what is

a man profited if he gain the whole world, and lose his own soul?" *SITI November 11, 1889, page 632.34*

But let us consider this matter further. You say you cannot live if you keep the Sabbath. Are you sure that you can if you do not keep it? Have you any guarantee that your life will be continued indefinitely? Do those who violate God's law live any longer on an average than those who keep it? You certainly know of no one who is not subject to death. The psalmist says: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" *Psalm 89:48*. "It is appointed unto men once to die," and this without any distinction in regard to age or belief. Then why do you assume that you will be exempt if you do not keep the Sabbath. *SITI November 11, 1889, page 632.35*

"But," our friend will doubtless reply, "I expect, of course, to die sometime in the natural course of events, whether I keep the Sabbath or not; what I mean is, that I shall not be able to earn a living for myself and family." Well, you profess to believe the Bible; let us see what it says in regard to this matter. "Therefore take no [anxious] thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." *Matthew 6:31-33*. Could any promise be plainer than this? If it does not mean just what it says, it does not mean anything. And God is fully able to fulfill this promise. Just consider what a vast estate he has. Here is a description of it: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." *Psalm 50:10-12*. Surely you need have no fear or starving, if you serve such a Master as that. *SITI November 11, 1889, page 632.36*

Listen to another promise: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." *Psalm 37:3*. There you have the promise; now listen to the testimony of one who had an opportunity to know, as to how this promise is fulfilled: "I

have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." *Verse 25*. You can verify this in your own experience if you choose. Who are they that form the great army of tramps, that wander through the country begging bread? Are they Christians, as a class? Are they those who have sunk their property in the service of God? I think no one ever saw a tramp that was noted for his piety. An active worker in the Young Men's Christian Association says that of the hundreds who have applied for charity to the institution with which he is connected, all are irreligious persons, and that he has never known a regular attendant of church to apply for alms. Truly, "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." *SITI November 11, 1889, page 632.37*

Again the Lord says: "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." *Deuteronomy 8:18*. No one can doubt the truth of this statement. "He giveth to all life, and breath, and all things." We could not keep ourselves alive for a single moment. All men, good and bad alike, are equally dependent on God for life and its attendant blessings. Now, if God has prospered you in the past, when you were trampling on his law, unwittingly it may be, will he not be more likely to continue his blessing if you obey him? Will he not have an especial care for his servants who cheerfully obey him? Certainly no person who professes faith in God's word should ever fear to keep his commandments. *SITI November 11, 1889, page 632.38*

Do not, however, get the idea that abundant riches are promised to those who obey God. The psalmist saw that the wicked were "not in trouble as other men;" he saw that they had more than heart could wish; and he became envious when he saw the prosperity of the wicked. But when he went into the sanctuary of God, and understood their end (*Psalms 73:17*), then his envy ceased. He saw that God does not propose to reward either the good or the bad in this life. The wicked may well have riches in this life, for that is all the enjoyment they will ever have; and the righteous can well afford to have but little of this world's goods, and even to suffer affliction and persecution, since for them God has reserved "an inheritance incorruptible, undefiled, and that fadeth not away"—"an exceeding and eternal weight of glory." *SITI November 11, 1889, page 632.39*

But there is this difference between the wealthy sinner and the poor servant of God: There is no promise made to the transgressor of God's law. God allows the sun to shine, and the rain to fall, alike on the just and unjust. But the transgressor has no assurance that all his riches may not "take to themselves wings and fly away," and he be left a beggar; while the righteous man who may have but a bare living, has the promise that that little will be continued to him. God often permits his servants to be brought into strait places, and, in order to try their faith, to be sometimes brought where they can see no opening whatever; still his promises are sure, and cannot fail. Food and clothing are promised, and though these may be scant, yet "a little that a righteous man hath is better than the riches of many wicked." *Psalm 37:16.SITI November 11, 1889, page 632.40*

One thought more: If we keep the commandments of God, we are God's servants. If we refuse to obey him, whose servants are we?—We certainly must be the servants of Satan. There is no neutral ground. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Now suppose you continue in sin, and sin is nothing else but the transgression of the law (*1 John 3:4*), what is your prospect for living? Here is it: "For the wages of sin is death." *Romans 6:23*. "The soul that sinneth it shall die." *Ezekiel 18:20*. You say you cannot live if you keep all God's commandments; God says you cannot live if you do not keep them. If your statement were true, you would only lose this present life, and many men in times past have lost their lives for the truth of God, and we honor them for it; but if you disobey God, you will lose eternal life. Jesus says: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." *Matthew 16:25*. Satan may promise well, but he has nothing but the treasures of this world to offer, and they are all forfeited, so that he has really nothing to offer you. How different is the service of God. The apostle says: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." *1 Timothy 4:8.SITI November 11, 1889, page 632.41*

But the promises of God and happiness to those who fear God are almost innumerable. Not a tithe of them has been given. Surely those mentioned are sufficient to enable anyone to trust God. E. J. W.*SITI November 11, 1889, page 632.42*

November 18, 1889

“Can We Keep the Sabbath? No. 2” *The Signs of the Times*, 15, 44.

E. J. Waggoner

One of the most common objections that people urge against keeping the Sabbath is that it is peculiar, and that very few people observe it. There are two classes of people who make use of this argument. The first class attempts to make capital out of it against the Sabbath, and argue that since the Sabbath is observed by so very few people, it cannot be right, assuming that the majority must be right. The second class believe that the seventh day is the Sabbath of the Lord, but have not the courage to live out their convictions of duty. They say, “If everybody else would keep the Sabbath, I would be glad to do so too.” *SITI November 18, 1889, page 632.43*

The first class might easily be convinced if they wished to be. Let us see to what absurdity the theory that the majority must be right will lead us. Less than four hundred years ago it was the universal belief that the earth was flat, and that it was stationary. For hundreds of years no one had thought of questioning this belief; and when, finally, a few bold spirits ventured to advance the idea that the earth is spherical, and that it moves, they were regarded as fanatics and dangerous heretics. But the proof that the earth is round was convincing, and now all enlightened nations hold to that belief. Now if it be true that the majority must be right, we must conclude that several centuries ago the earth was really flat, but that, as people advanced in knowledge it gradually assumed its present shape. Many other conclusions equally absurd must be accepted if we hold to the theory that whatever is popularly believed is right. But the advocates of that theory rarely urge it on any subject except the Sabbath. The truth is that the opinions of men have no effect whatever on facts. Men's opinions change, but the truth is always the same. *SITI November 18, 1889, page 632.44*

Those who dare not venture out alone to obey the truth, may have their faith strengthened by considering some cases that are on record. Paul says in *Romans 15:4*, that “whatsoever things were

written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”*SITI November 18, 1889, page 632.45*

The eleventh chapter of Hebrews contains a list of notable men. We are referred to Noah, who “walked with God” in an age when the “wickedness of man was great in the earth,” and “every imagination of the thoughts of his heart was only evil continually.” It must have been no slight effort for Noah to face the world with such an unpopular truth as that the world was to be destroyed by a flood. No doubt he was jeered at in a most unmerciful manner, and considered a fool, but the event proved the wisdom of his course. Had he waited for people enough to accept the truth for that time to make it respectable, before commencing to build the ark, he would have been drowned with the rest.*SITI November 18, 1889, page 632.46*

Abraham is another individual who is help up as an example of faith. I think we do not generally realize the full extent of the sacrifice that he made when he obeyed the command, “Get thee out of thy country, and from thy kindred, and from thy father’s house, and unto a land that I will show thee.” His father’s family, as we learn from *Joshua 24:2, 3*, were idolaters. No doubt he had to endure much opposition and ridicule from his relatives, for thus leaving them and going away with apparently no object whatever, without even knowing where he was going. No one who starts out to obey God in these times can have a darker prospect to all outward appearances, than Abraham had. Had he drawn back, instead of becoming the father of all the faithful, his name might never have appeared among them. Other instances might be cited indefinitely.*SITI November 18, 1889, page 632.47*

Who does not honor those moral heroes? and who has not wished that he might be even like them, and be accounted worthy to share in their reward? Well, who is there that cannot? They were men, subject to weaknesses and temptations the same as men are nowadays. They lived in the world, associated with their fellow-men, and transacted business, the same as men do now. How, then, did they become so honored of God?-Simply because they were willing to be regarded as peculiar; they thought more of God’s approval

than they did of the applause of men. For this we hold them in high esteem, yet we shrink from doing what we commend in them. We may, however, be like them if we will, for their cases are recorded, as Paul says, simply for our encouragement. *SITI November 18, 1889, page 632.48*

We shall find, if we study carefully, that the bible says much in favor of peculiar people. The Jews were brought out from Egyptians bondage that they might serve the Lord, and be a peculiar people. Paul says in *Titus 2:14* that Christ “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” The apostle here speaks especially to those who are “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” It seems, then, that the people of God need not hope to become popular in these days any more than in the past. Christ was very unpopular: “He came unto his own, and his own received him not.” *John 1:11*. Very few believed on him, and they were of the most despised class, and at the last even these forsook him, while he suffered the most bitter persecution. And what does he say to his Lord. If they have persecuted me, they will also persecute you.” Those, then, who are waiting for truth to become popular before accepting it, will wait in vain. *SITI November 18, 1889, page 632.49*

One thought in regard to this expression, “peculiar people.” The idea is not meant to be conveyed that people are to strive to make themselves conspicuous by their peculiarity. The people of God are peculiar simply because they are “zealous of good works,” in a time when men (professed Christians) are “lovers of their own selves,” “despisers of those that are good,” etc. *2 Timothy 3:1-5*. Christ was peculiar in this respect, yet he was a pattern of humility. This people are to be like him; not despised on account of individual peculiarities, but because of their steadfast adherence to truth. “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” *John 15:18, 19. SITI November 18, 1889, page 632.50*

Who is not willing to suffer with Christ? When he endured so much

for us, can we not endure a little for him? If it were possible for us to get to heaven without any suffering, would we not feel ashamed to say that we had never suffered for him? We have also this to comfort us, that whenever we suffer for the truth, he suffers with us, and accounts all injury done to his people as done to himself. And to crown all, we are assured that "if we suffer we shall also reign with him," and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." E. J. W. *SITI November 18, 1889, page 632.51*

November 25, 1889

“Is It a Sin?” *The Signs of the Times*, 15, 45.

E. J. Waggoner

It is not an uncommon thing for those who teach that it is a Christian duty to keep the Sabbath, to be met by the inquiry: “Don’t you think you would be doing a good deal more good if you wrote and preached against sin, instead of saying so much about the Sabbath?” *SITI November 25, 1889, page 632.52*

The idea expressed in this question is one that obtains quite generally. To be sure, there are many who teach that Sabbath-breaking is a sin; but the Sabbath whose observance they would enjoin is a counterfeit Sabbath, and not the true Sabbath of the Bible. But it is true that even among those who believe that Sunday is the Sabbath, there is a great deal of indifference as to the manner in which it is observed. *SITI November 25, 1889, page 632.53*

In order to ascertain whether Sabbath-breaking is a sin or not, we must first determine definitely what sin is. There are certain things which few would hesitate to call sin, but we want a general rule that will cover all cases; a standard that will enable us to tell at once if a certain action is wrong, so that we may not be left to conjecture. Fortunately, we have just such a rule—one that is given by the pen of inspiration. We find it in *1 John 3:4*: “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” Paul makes the same statement in another form: “For where no law is, there is no transgression.” *Romans 4:15*. And, “Sin is not imputed where there is no law.” *Romans 5:13*. And this fact is universally recognized. You cannot convince any man that he is doing wrong unless you first show him a law that he is violating. And whenever a man does anything, knowing that that act has been forbidden by some power having the right to enact law, he stands self-condemned. *SITI November 25, 1889, page 632.54*

Solomon tells us that to fear God and keep his commandments is the whole duty of man. Then it must necessarily follow that the law

to which John and Paul refer, the transgression of which is sin, is none other than the law of God-the ten commandments. A few texts will suffice to show the importance of observing that law. As above quoted, it comprises man's whole duty. *Ecclesiastes 12:13*. It is "perfect, converting the soul." *Psalms 19:7*. The keeping of the law is the test of our love to God. *1 John 5:3*. It is only by keeping it, in connection with faith in Christ, that we are to inherit eternal life in the kingdom of God. *Matthew 19:17; Revelation 22:14*. On the other hand, we are told that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." *Proverbs 28:9*. Surely no worse fate could befall any man than that God should turn with loathing from his entreaty. And we learn that a partial obedience to the law will not suffice to bring the promised reward, or avert the penalty, for partial obedience is disobedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." *James 2:10*. It could not be otherwise; for since God is the author of the whole law, we dishonor him if we do not render obedience to the whole law. If we willfully refuse to keep one of the commandments, we show that we do not keep the other nine out of any special regard to the Lawgiver, but because it is convenient or for our self-interest to do so. We do, therefore, really dishonor God by violating one of his commandments as truly as though we violated them all. *SITI November 25, 1889, page 632.55*

Turning to consider this law, upon the observance of which our eternal destiny depends, we find that the Sabbath commandment is the most honored of them all. The fourth commandment is the one chosen to make known to men who the maker of the law is. It is true that three other commandments contain the word "God," but there is nothing in them to designate who is referred to. *SITI November 25, 1889, page 632.56*

"There be gods many and lords many, but to us there is but one God, the Father, of whom are all things." *1 Corinthians 8:5, 6*. The fourth commandment expressly declares that this only true God, the Creator of heaven and earth, is its author. *SITI November 25, 1889, page 632.57*

This law is almost universally recognized as the embodiment of all morality, the summary of all law; and the open violation of nearly all

of them, especially the first three, and the sixth, seventh, eighth, and ninth, is considered a flagrant sin. The violation of the fifth and tenth is also theoretically considered a sin, although practically those two commandments are little regarded. But whether men regard the commandments in their lives or not, in theory they are generally ready to admit that they are all binding, with the exception of the fourth. The only reason of which we can think why men should thus lightly regard the fourth commandment, is that its violation is so common. Indeed, the custom of the people is often urged with all seriousness as a sufficient reason for not keeping the Sabbath. The Sabbath commandment is the only one concerning which men argue thus. They do not argue that God will not punish the thief because there are so many who steal; or that false swearing is now pleasing to God because it is so common. But in regard to the fourth commandment, they seem to imagine that they can overawe God with numbers, and convert him to their way of thinking. But sin is sin, whether practiced by few or many. Men become accustomed to sin, so that its heinousness is lessened in their estimation; but it is not so with God. The multiplication of sin only serves to make it more offensive to him. In this age of the world, human life is held very cheap, and murders are so frequent that we read of the worst crimes with scarcely a second thought; but we are not to suppose that God is less moved by a murder now than when Cain killed his brother. The fact that a multitude join together to commit any sin, does not recommend it to him. He says, "Thou shalt not follow a multitude to do evil;" and he has expressly declared that "though hand join in hand, the wicked shall not be unpunished." *SITI November 25, 1889, page 632.58*

Who can tell which commandment God regards as the most sacred? It is beyond the power of man. When Christ was asked, "Which is the great commandment in the law?" he did not specify any one, but quoted the two great principles which cover the whole law. We have no assurance that God regards Sabbath-breaking as any less a sin than theft or murder. From the place which he has given the fourth commandment in his law, as the one to show the badge of his authority, his creative power, it would seem that if any distinction were made, Sabbath-breaking would be considered as the greatest of sins. But even if we were able to discriminate between the commandments, and say that one is greater than

another, it would not release us from keeping the least commandment; for Christ says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least [*i.e.*, of no account] in the kingdom of heaven." *Matthew 5:19*. Following the verse in which James says that to offend in one point makes a man guilty of all, we read: "For he that said, Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." *James 2:11*. The fourth commandment may be supplied in place of the sixth, and we would then read, For he that said, Do not commit adultery, said also, Remember the Sabbath-day to keep it holy. Now if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. The same may be said of any other precept of the Decalogue.*SITI November 25, 1889, page 632.59*

Sabbath-breaking, then, is a sin, and those who would be preachers of righteousness must give the Sabbath its proper place in the law of God. We do not teach Sabbath observance to the exclusion of the other commandments, but we exhort men to obey all the law, for that is the standard by which "God shall bring every work into judgment." "And it shall be our righteousness, if we observe to do all these commandments before God, as he hath commanded us." *Deuteronomy 6:25*. E. J. W.*SITI November 25, 1889, page 632.60*

December 2, 1889

“The Spirit as Guide” The Signs of the Times, 15, 46.

E. J. Waggoner

When Christ told his disciples that he was about to go away, and that they could not follow him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from his teachings. They knew of no one who could fill his place. Peter had echoed the sentiments of all the disciples when, in answer to Christ's inquiry if they also would go away, he said, “Lord, to whom shall we go? Thou hast the words of eternal life.” They knew that no one else could do for them what Jesus had done; and the thought of being separated from him was a sad one. *SITI December 2, 1889, page 632.61*

To comfort them, Christ gave them the assurance that he would come again and receive them unto himself, and that by this means they could again be with him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they do without the presence and counsel of their Lord? *SITI December 2, 1889, page 632.62*

Again Jesus meets the difficulty by promising that whatsoever they should ask in his name should be done for them; and he added, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth.” *John 14:16, 17*. This Spirit was to be sent in his name, and was to take his place until his return. Said Christ, “I will not leave you comfortless [orphans]; I will come to you.” This coming does not refer to his personal, visible coming, when he will receive his people to himself, but to the Spirit who should come in his name. The Spirit was to be their guide, to prepare them for his coming at the last day. *SITI December 2, 1889, page 632.63*

The offices of the Spirit are many; but there is a special one pointed out in this discourse of our Lord. Said he: “These things have I spoken unto you, being yet present with you. But the Comforter,

which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” *John 14:25, 26*. It is as a teacher that the Spirit is here brought to view. *SITI December 2, 1889, page 632.64*

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince anyone that his Spirit and his word must always be in harmony. *SITI December 2, 1889, page 632.65*

Christ prayed for his disciples, “Sanctify them through thy truth; thy word is truth.” The psalmist David said, “Thy righteousness is an everlasting righteousness, and thy law is the truth.” From these passages we learn that when Christ said, “When he, the Spirit of truth, is come, he will guide you into all truth,” he meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when he said, “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written word of God. *SITI December 2, 1889, page 632.66*

Paul gives testimony on this point which is not uncertain. In

Ephesians 6:13-17, he describes the Christian's armor. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, *which is the word of God.*" Christ said that when the Comforter, the Holy Spirit, should come, he would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God's word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the word of God is that through which it works. The two always act in harmony. *SITI December 2, 1889, page 632.67*

We should look with suspicion upon any spirit that counsels opposition to the word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20*. It is the spirit of darkness that leads men to act contrary to the word of God. E. J. W. *SITI December 2, 1889, page 632.68*

December 9, 1889

“Who Is to Blame?” The Signs of the Times, 15, 47.

E. J. Waggoner

There are very many people who want peace, but they want it after their own ideas. It is quite common for people who have taken a wrong course to lay the blame of the trouble that inevitably follows upon someone who, so far from following in the wrong, has endeavored to set things right. They say, “If you will let us alone, there will be no trouble.” Many children are very patterns of propriety so long as everything goes to suit them, but when their tracks are crossed, there is trouble. Then the trouble is charged, not to their own perverseness, but to their parents, or those who try to check their wrong-doing. It is a painful fact that these children do not always lose this trait when they grow up. It is not easy to live under condemnation, and, therefore, the natural mind seeks an excuse for sin, and an *excuse* is not very hard to find. *SITI December 9, 1889, page 632.69*

An instance in point is seen in the case of Ahab. His course is briefly stated in the following scripture: “And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.... And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.” *1 Kings 16:30-33*. Elijah was a man of God, who dared to stand boldly for the worship of the true God, even though he were the only one in the nation who was not an idolater. His life alone was a constant rebuke to the wicked king, and his testimony was plain. Through him the Lord spoke, and said that on account of the wickedness of Israel there should be no rain throughout the land. This came to pass, and great suffering necessarily followed. But did Ahab acknowledge that he himself was the cause of all this? Hear him: “And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?” *1 Kings 18:17*. Like a petulant child, he blamed the one who was trying to save him. But Elijah stated the case in its true light when he answered: “I have not troubled Israel; but thou, and thy

father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." *Verse 18.SITI December 9, 1889, page 632.70*

But human nature is the same now as in the days of Ahab. The following paragraph is from a report of labor, which a first-day preacher sent to the organ of his denomination, and which will serve to illustrate this fact:-*SITI December 9, 1889, page 632.71*

"Our next was at Battle Creek. This is the headquarters of the Seventh-day Adventists. As Saturday is one of the busiest days of a city, and Sabbath [Sunday] the great working-day of the Adventists, and as the ungodly are embolden to respect neither, it is hard to tell in Battle Creek whether it is Saturday, Sunday, or Monday. Thus the seventh-day system spreads infidelity." *SITI December 9, 1889, page 632.72*

Note the parallel. Ahab led Israel into idolatry; Elijah fearlessly preached and practiced the religion of the true God. The result of this was that many of the people halted "between two opinions." *1 Kings 18:21*. They did not believe anything. In the modern instance, the Seventh-day Adventists teach, and try to conscientiously live out, the commandments of God. This includes the observance of God's Sabbath, the day which he rested upon, blessed, sanctified, called his own, and commanded all men to observe. See *Genesis 2:2, 3; Exodus 20:8-11; Isaiah 58:13*, and many other texts. The great mass of mankind, following in the wake of papal lawlessness and assumption, trample upon God's holy day, and exalt a rival in its place. In consequence of this, some people accept neither. They do not take the trouble to examine for themselves to see which is right, and reject both as of no consequence. *SITI December 9, 1889, page 632.73*

Now who is to blame for their infidelity? Is it those who are walking according to God's rule, or those who walk in a way of their own devising? In the case of Ahab and Elijah all will agree Elijah did right. He is looked upon by all Bible readers as a model of integrity; and such he was. All the trouble and unbelief that existed is chargeable solely to Ahab's wicked course, and to those who followed him. Would it not, then, be more in accordance with the

facts to say that first-day-keeping, or at least Sabbath-breaking, leads to infidelity? If God's word remains the same now that it was four thousand years ago, it would. He gave the Sabbath as a sign, that men might know that he was the true God. *Exodus 31:13; Ezekiel 20:20*. If men had always kept the Sabbath of the Lord, remembering that it is the memorial of his creative power, there would never have been any idolatry or infidelity. *SITI December 9, 1889, page 632.74*

The question to be decided is simply this: Does it make a wrong thing right for a majority to practice it? Is it better to disobey God with the many, or to obey him with the few? Will God alter his laws, and make wrong right, because the majority do wrong? His word says, "Thou shalt not follow a multitude to do evil" (*Exodus 22:2*); and, "Thou shalt not join in hand, the wicked shall not be unpunished." *Proverbs 11:21*. It is safe to believe these statements, in spite of the assertions of men to the contrary. Although the gospel of Christ is a gospel of peace, it does not contemplate a peace purchased by a sacrifice of right-doing. Christ foresaw that men would be shaken when they saw divisions on account of his doctrine, and he forewarned his disciples in *Luke 12:51-53*. Let men deplore divisions, and let them endeavor to promote harmony; but let them labor only for Bible union, and not fear to say, with Joshua, "Choose you this day whom ye will serve; ...but as for me, and my house, we will serve the Lord." E. J. W. *SITI December 9, 1889, page 632.75*

December 16, 1889

“Why It Is” *The Signs of the Times*, 15, 48.

E. J. Waggoner

A man who has been out in a very dark night finds it impossible to see objects distinctly if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of form begin to be seen, and finally everything stands out in full relief. *SITI December 16, 1889, page 632.76*

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumbly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired. *SITI December 16, 1889, page 632.77*

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is or can be the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed

book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.*SITI December 16, 1889, page 632.78*

Among the common people, the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank, for where there is ignorance of the Bible there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night, and the darkness, like that of Egypt, could indeed be felt.*SITI December 16, 1889, page 632.79*

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that the schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellow-men. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do his will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.*SITI December 16, 1889, page 632.80*

The Reformation gave the Bible to the people, but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church that it took a long time for their minds to comprehend them. The one great point then needed was to make men understand that the pope had no power to forgive

sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the pope, could alone point out the way of life.*SITI December 16, 1889, page 632.81*

Some of the reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?" E. J. W.*SITI December 16, 1889, page 632.82*

December 30, 1889

“Sunday Laws and Church and State” *The Signs of the Times*, 15, 50.

E. J. Waggoner

A gentleman in Iowa Falls, Iowa, sends us the following kind and candid letter, to which we take pleasure in replying. The question upon which it touches is a live one at the present time, and the SIGNS OF THE TIMES designs to give the different phases of it quite full discussion in future numbers:-*SITI December 30, 1889, page 632.83*

“EDITOR SIGNS OF THE TIME*Dear Sir and Brother:* Some kind friend has mailed to me several copies of your excellent paper, and I have carefully perused every number. I am much pleased with its vigorous and brainy articles, which flash at me from its columns, and, being an old editor, I admire the make-up and press-work of the paper.*SITI December 30, 1889, page 632.84*

“I notice that you are especially antagonistic to the proposed ‘Sunday laws,’ and that you fear a union of Church and State is foreshadowed by the passage of such laws. I had not thought much about this feature of the matter, and while I am in the ‘formative’ state of mind regarding it, I wish to be enlightened on a few points, if you deem them to be of sufficient force to need replies.*SITI December 30, 1889, page 632.85*

“In the first place, are not all human laws based on the divine law? Second, does not every law passed by men seek to enforce a law that has been proclaimed by God to man; for instance-*SITI December 30, 1889, page 632.86*

“We have on our statute-book a law against larceny, being a reflection of the commandment, ‘Thou shalt not steal.’ We have a law against perjury, which is a reflection of the law, ‘Thou shalt not bear false witness,’ etc. We have a law against the violation of marriage vows, being a reflection of the commandment, ‘Thou shalt not commit adultery.’ We have laws compelling children to obey and to provide for if necessary; their parents, being a reflection of the

commandment, "Honor thy father and thy mother," etc. We might go on and illustrate further, showing that God's laws as given to us in the Book are but the patterns from which we copy our human laws for the government of man. Now is there any commandment that is above this. 'Thou shalt keep the Sabbath-day holy,' so far as its effect on man's physical, mental, and moral being is concerned? Is it not absolutely certain that Sabbath desecration means decay of men, families, communities, and nations? Is not the observance of the Sabbath a necessity, vitally so, of man's moral life?*SITI December 30, 1889, page 632.87*

"If this is true, then would it be any more a step towards the union of Church and State to copy this commandment of God into our human statutes and enforce it, than it is to copy other commandments and enforce them?*SITI December 30, 1889, page 632.88*

"Here is where I want light. I am with you entirely on the question of a union of Church and State in America, but I am intensely in favor of a union of God and State. I am not for creeds, but I am for the Bible, and I hold that this government owes all its grandeur to the God of the Bible, and that our human laws should aim to produce in the citizens of this country obedience to the laws of God."*SITI December 30, 1889, page 632.89*

Inasmuch as we can scarcely make a beginning to canvass the whole field in this article, we will confine our reply solely to the points noted in the letter. Fortunately, these touch the very heart of the matter.*SITI December 30, 1889, page 632.90*

In the first place, to the question, "Are not all human laws based on the divine law?" we must answer, No. And why not?-Because the divine law is entirely beyond the scope of human laws. The idea that human laws are based upon, and are an enforcement of, the divine law, is an outgrowth of a misconception of the true nature of the moral law.*SITI December 30, 1889, page 632.91*

We take it for granted that our brother accepts the statement that the moral law is summarily contained in the ten commandments. The Decalogue comprehends all human duty, being an expression of the will of God, a transcript of his character. These propositions

may be clearly proved by Scripture, but it is probably not necessary to take the space to do it here. *SITI December 30, 1889, page 632.92*

Now the inspired apostle, speaking of this same Decalogue, says, "The law is spiritual." *Romans 7:14*. Comparatively few give enough thought to the law of God to consider the full force of this. It means that nothing that is not spiritual is obedience to the divine law. It means that mere outward physical conformity to the precepts of the Decalogue, has really nothing to do with the law. This is shown by our Saviour in his sermon on the mount. In that he said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." *Matthew 5:21, 22*. Through the apostle John he also said, "Whosoever hateth his brother is a murderer." *1 John 3:15*. What do we learn from this? Is it that Christ has given us rules of life that are higher than the ten commandments?—Not at all. We learn that the sixth commandment means more than that a man should not take his neighbor's life with knife or pistol. We learn that when from the fire and smoke of Sinai God thundered the words, "Thou shalt not kill," he meant that we should not indulge a thought that if allowed to fully develop would result in murder. The sixth commandment reaches to the thoughts and emotions of the soul. That which does not go as deep as this is not obedience. *SITI December 30, 1889, page 632.93*

When the apostle says that "the law is spiritual," he cannot mean anything less. The statement is true of the whole law. It is spiritual, and only spiritual. It is not worth while to spend time showing that this does not mean that outward conformity is non-essential if the spirit of the law is kept; for as the greater includes the less, it is manifest that spiritual obedience—the obedience of the heart—involves conformity to the letter of the law. A man who never harbors an evil thought will not lay violent hands on his neighbor. But let it be understood that if a man does cherish anger, hatred, and envy in the heart, he does not keep the sixth commandment in any sense whatever. So the man whose mind indulges in lustful

thoughts does not in any sense keep the seventh commandment, although so far as any human being knows, he may be a very respectable man. A man may dishonor his parents while supporting them in the finest style.*SITI December 30, 1889, page 632.94*

The idea seems to obtain quite generally that there are two parts to each commandment-an outer and an inner-and that if a man “keeps the commandment outwardly,” he does very well; that such “obedience” will be set down to his credit in the books on high. This comes from confounding respectability with morality. It is assumed that that which gives a man favor with man will likewise give him favor with God. But we think that what we have already written is sufficient to enable the reader to understand that “the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” *1 Samuel 16:7. Seeing is not being.* The shadow is not the substance.*SITI December 30, 1889, page 791.1*

We might dwell at great length on the nature of the moral law; but what has been said is sufficient to show that “the commandment is exceeding broad.” And so it will be seen that the law on our statute-books against larceny is in no respect a repetition of the divine commandment. “Thou shalt not steal.” The law against violation of the marriage vows is in no sense a repetition of the precept, “Thou shalt not commit adultery.” The civil law against murder is not an enforcement of any part of the divine precept which says, “Thou shalt not kill.” The reason is, as already shown, that those commandments are spiritual, and nothing but spiritual life meets in any degree their requirements, while civil government is not spiritual, and is satisfied if men refrain from overt trespass against their fellows. It can require nothing more, and the basis of their requirement is not the moral law, but the natural desire of men for protection.*SITI December 30, 1889, page 791.2*

The State is not charged with the duty of making Christians. It was not to civil magistrates that our Saviour gave the commission to preach the gospel to every creature. The apostles went out taking nothing and asking nothing from the Gentiles.*SITI December 30, 1889, page 791.3*

Having shown that the laws which are already enacted against murder, theft, etc., are not reflections of the divine law, but are simply the expression of the natural desire of man for self-preservation, and that because the commandment is spiritual the State *cannot* deal with it, the fourth commandment may quickly be disposed of. That commandment is spiritual, as are the others. It is not mere physical rest that the divine law requires. The Sabbath must be kept *holy*. He who does not keep the day holy, does not keep the Sabbath, no matter how much he abstains from labor. In fact, the keeping of the Sabbath according to God's appointment is the mark of the highest spiritual attainment. Hear what the Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." *Isaiah 58:13, 14*. This is true Sabbath-keeping. It is divine worship and spiritual attainment so high that the majority have no conception of it. Much less can the State enforce it. *SITI December 30, 1889, page 791.4*

The matter seems to us so plain that we cannot but think that our brother now sees it as we do; yet we know that there are many phases that we have not touched, and we shall be most happy to consider any further questions that may be asked. We can in this article no more than call attention to the fact that for the State to attempt to enforce the moral law would be a union of Church and State. As a matter of fact, no civil government has ever yet made laws requiring obedience to anything which God has commanded. When the State has legislated concerning something different from the Scripture precept. But the union of Church and State consists in the State enforcing what it or its advisers conceive to be the divine requirements. This is all that was done during the ages of papal supremacy, which furnishes the most perfect example of Church and State union. A State law designed to enforce the fourth commandment, or anybody's conception of the fourth commandment, is to that extent a union of Church and State. Dr. Schaff ("Progress of Religious Freedom," p. 82) says, "Some

features of a union of Church and State remain in some States even to this day.” If the law is a dead letter, the union is only nominal, but the fact remains the same.*SITI December 30, 1889, page 791.5*

This is a subject of vast and growing importance, and we hope to hear from our brother again. E. J. W.*SITI December 30, 1889, page 791.6*

“Letter to the Hebrews. Chapter 8:6-13” The Signs of the Times, 15, 50.

E. J. Waggoner

1. In the Mosaic dispensation, did God have a dwelling place among his people?*SITI December 30, 1889, page 791.7*

2. Where was it made? and by whom?*SITI December 30, 1889, page 791.8*

3. What were its two rooms called?*SITI December 30, 1889, page 791.9*

4. Who were permitted to go into the sanctuary? *Numbers 18:1-7.SITI December 30, 1889, page 791.10*

5. How often did the priests go into the holy place? *Hebrews 9:6.SITI December 30, 1889, page 791.11*

6. Who was permitted to go into the most holy? *Verse 7.SITI December 30, 1889, page 791.12*

7. In what does our priest minister? *Hebrews 8:2.SITI December 30, 1889, page 791.13*

8. Where is the sanctuary in which he ministers? *Verses 1, 2.SITI December 30, 1889, page 791.14*

9. Who made that sanctuary? *Verse 2.SITI December 30, 1889, page 791.15*

10. Where was the blood of the sin-offerings presented before the

Lord? *Leviticus 4:7; 16:14, 15.SITI December 30, 1889, page 791.16*

11. Could Christ have any priesthood on earth? *Nehemiah 8:4. See note.SITI December 30, 1889, page 791.17*

12. Who were the priests that served according to the law?-*lb. Exodus 28:1.SITI December 30, 1889, page 791.18*

13. What was the nature of their service? *Hebrews 8:5.SITI December 30, 1889, page 791.19*

14. What is meant by the example and shadow? *Ans.-They were typical.SITI December 30, 1889, page 791.20*

15. How was the pattern or example obtained? Same verse, last part.*SITI December 30, 1889, page 791.21*

16. Of what is Christ the mediator? *Verse 6.SITI December 30, 1889, page 791.22*

17. How does this compare with the old covenant?-*lb.SITI December 30, 1889, page 791.23*

18. What was the old covenant? See *Exodus 19:5-8; 24:3-8.SITI December 30, 1889, page 791.24*

19. What is a covenant? See note.*SITI December 30, 1889, page 791.25*

20. Upon what was the better covenant established? *Hebrews 8:6.SITI December 30, 1889, page 791.26*

21. What was the condition of the covenant in *Exodus 19:5-8*?-It was that which the Lord called *his covenant*.*SITI December 30, 1889, page 791.27*

22. What was his covenant which he required them to keep? *Deuteronomy 4:12, 13.SITI December 30, 1889, page 791.28*

NOTES

At first glance it might seem that the reasoning is not good, which decides that Christ could have no priesthood on earth; for, if the law which confined the priesthood to the family of Aaron were abolished, what would hinder one serving though he were of another tribe? But it must be remembered that the priesthood and the law ordaining the priesthood stood and fell together. The only law for an earthly priesthood was that law which gave the office exclusively to the family of Aaron, and if any would act as priest on earth he must conform to the law of the earthly priesthood. It was impossible for one of another tribe to act as priest on earth. Further, it must be borne in mind that the service in the temple was still kept up by the Jews at the time when this letter was written, so that the words in this verse were conformable to the facts as they existed, as well as to the facts concerning the change of dispensations. For no one could possibly have then officiated as priest unless he were of the family of Aaron. *SITI December 30, 1889, page 791.29*

Webster gives two principal definitions to the word "covenant." The first is, "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing." The second is, "A writing containing the terms of agreement between parties. But neither of these definitions is extensive enough to cover all the uses of the word in the Bible. For instance, in *Genesis 9:9-16* the word "covenant" is used with reference to a promise of God, given without any condition expressed or implies. The common idea of a covenant more nearly fits the transaction recorded in *Exodus 19:5-8*; yet even here we shall find that the thing called a covenant, which God made with the people, does not in every particular correspond to a contract made between two men. It is only another instance of the impossibility of a perfect comparison between divine and human things. In other places in the Bible the word "testament" or "will" is used with reference to the same transaction, although a *contract* and a *will* are greatly different. The transaction between God and Israel partakes of the nature of both. But it is of little consequence that a human covenant does not perfectly represent the affair, or that the Bible uses the word "covenant" in so widely varying senses. The main point is to understand just what is meant in each instance, and this the Scriptures themselves enable us readily to do. *SITI December 30, 1889, page 791.30*

Still another sense in which the word “covenant” is used in the Bible, is found in the text under consideration. *Exodus 19:5-8*. The condition of the covenant which the Lord made with Israel, was that they should keep his covenant. Here was something already existing, which God calls “my covenant,” concerning which he was about to make a covenant with the people. What God’s covenant is, may be found from *Deuteronomy 4:12, 13*. It is the ten commandments. God’s law-called his covenant-was the basis of the covenant between him and Israel. The matter is so plain that there is no necessity for confusion. It makes no difference that the same term is applied to both; it is sufficient to know that God’s covenant-the ten commandments-antedated and is entirely distinct from the transaction at Horeb-also called a covenant. That to which the apostle refers as the first covenant, was, therefore, simply this: A promise on the part of the people to keep his holy law, and a statement on the part of God, of the result to them if they should obey him. *SITI December 30, 1889, page 9.1*

